THE Euer-burning Lamps of Pietie and Deuotion.

Kindled by many Excellent and Heauenly Prayers, Deuided into the seuerall dayes of the Weeke, and other Occasions:

To auoide which weake Man hath continuall cause to retire into himselfe, and humbly confer with Almightie God.

¶

By I. C.

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1621.


BIBLIOTHECA · BODLEIANA

TO THE HONOVRABLE, EXCELLENTLY VERTVOVS, and truely Noble, the Ladie VILLIERS, Wife to the worthy, and euery way accomplisht Knight, Sir EDVVARD VILLIERS.

MADAM,



Haue not chosen this Text to paint your Vertues, but

cure mine owne infirmities, who desperately ill of a surfet, and giuen ouer by the best Doctor of my fortunes, found no comfort but in retiring, and asking counsell of that heauenly, and neuererring Physician, who came into the world to cure all manner of Diseases; which euer intending to publish for the good, I hope, of others, that dare take so much time, to thinke of their sickenesse, and practise a recouerie: I did not long labour for a Dedication,

dication, knowing no Ladie (as far be it from arrogancy, as I know it is from flatterie) that deserueth truelier and realler, to bee a Patron (being the subiect of all vertues) then your selfe; your life and manners better commending you, then can my pen, who may expresse my owne Deuotions, but cannot reach yours: Though to those who onely know, or, to speake properly, haue onely seene you, in the colours and attire of the Time, equally

grac'd and behau'd with the best of those that affect Court most, it may appeare otherwise, who neuer seeking Vertue, but in rough and wilde places, imagine Solitarinesse, and Neglect surer companions of him, then State and Ceremonie: Yet since the excellencie of goodnesse, (as the Sunne in fouleſt weather) in all Callings, maintaineth her owne perfection, and that in publique and great persons, singularitie and niceneſſe of Attire, would rather boast

then

then forward Vertue, you wisely and most Religiously, follow that precept of our Saviours, to wash your face, and put on your Ornaments, that in your chiefe austerity and retiring, you may appeare not to proclaime it: For those light braines (full of fault-finding, and as faulty) who may accuse mee to haue giuen good time to so excellent Musick, which soundeth well in Ladies eares, when I should haue applyed my selfe to my subiect, in setting out

the excellencie, height and reward of prayers: I would hoe could vnderstand, there be such Mirrors as I heare speake of, and that your Ladiships practice can better relatiue these things, then my rude precepts, hauing beene an eye-witnesse, for the better part of twelue Months, of your inward and holy recollection, from which daily no busines, nor other recreation had power to withdraw you, to whose holy inspirations, and wonder-

working

working ſeruour, I leaue your good and great fortunes, aſſuring my ſelfe, your vertue cannot fall ſo guided, nor your fortune ſo accompanied, but that you ſhall ſtill remaine a ſweete-ſmelling ſacrifice to God, and an attractiue and flouriſhing example to men, amongſt whom, though not onely, I chiefly, at leaſt moſt deſirouſly, remaine

Your Vertues honorer and Obſeruer:

I. C.

THE EPISTLE TO THE READER.

IT is a generall cõplaint of all ages, and of all men, that the times are bad, they most finding fault with it, by whose corruption it declineth and waineth in goodnesse: But indeed, if euer vertue

vertue her ſelfe had cauſe to put on widdowed garments, and mingle her conſtancie with lamentations, it is in our daies to ſee her ſelfe thus forſaken and abandoned, being ſeldome entertained for her reall worth, without ſome ſecondarie reſpect of popular applauſe and preferment, which though ſhee rarely attaine for her owne ſake, yet great Ones are content in her likeneſſe, rather to ſerue their owne

appe-

appetites, then when they appeare nakedly clad in their owne Deformitie; which is the cause we mistaking the grounds, complaine of Honours, how they alter, and (as it were) vnnaturize the dispositions and manners of the people, when indeed they cunningly disguising and hiding with false seemings, their cankred and malicious inclinations, steale to their aspired height, which once growne Mas-

ters

ters of, they pull off their Viſor, and armed with their greatneſſe, feare not to pleaſe themſelues with the manifeſting their vices. This I thinke, as it moued the Printer to aduiſe me to the publiſhing of theſe Meditations and Prayers, ſo aboue all hee entreated to haue a care, they were not long or tedious, leſt the people (who meaſure it with their eye) might take a ſurfet of it before it came to the ſtomack: Like men,

wil-

willing, for their recreation, to walke a mile to disport themselues, but if necessarily inforced to any longer iourney, growing wearie before they set one foote abroad; I haue, I thinke, satisfied the Printers desire, and the humour of the people, rather dieting them with what is extremely necessarie, then ouer-charging their weakenesse to a satietie, till by these they shall be enabled (vertue gathering strength

by

by practice) to feed on larger Discourses for their weale and saluation: to which to draw the more, by setting forth the excellencie of prayer, there can be, I hope, nothing better, or more knowingly spoke, then that often and earnest precept of our Saviours, commanding vs to *Watch* and *Pray continually, lest we enter into temptation*: which ioined with his own example (made precious by his vnparaleld and vnimi-

table loue to vs) cannot but melt the most frozen and hardened carelessenes, making it apt to receiue so blessed an impression. That his life was nothing but a Diuine Rapture, and Heauenly Meditation of high and excellent Mysteries, is no way to be doubted; and that he did vsually breathe them forth in zealous and most deuoute prayers, the holy Scripture testifyeth, how often and humbly in the accomplishing of his

Miracles,

Miracles, how often and feruently before his Passion, and at the instant of his betraying, and taking, when the blessed Apostle and follower S. *Peter*, violently rauished with the extremitie of loue to so excellent a Lord, tooke out his sword, and with it cut off one of the eares of the Ministers, hee rebuked him, saying, *Thinkest thou that I cannot now pray to my Father, and hee will giue me more then twelue Legions*

of

of *Angels*? euer intimating vnto vs, the excellencie and efficacie of prayer, as the onely meanes to obtaine vertuous purposes.

For the set times of vocall prayers (heauenly and short ciaculations being at all houres to be vsed) it hath been thought fit, by many learned and Religious Fathers, to be diuided into Morning, Noone, and Euening, it being most fit to offer the Immortall and high Deitie, our first thoughts,

thoughts, that season'd with the knowledge of him, we may with the more care & attention behaue ourselues the day following; recalling our selues at Noone to desire strength for the continuance and perseuerance in holy and good purposes; and closing and shutting vp all actions and transitorie thoughts in the Euening, with thankesgiuing for the blessings of that day, and an acknowledgement of our sins and

transf-

transgresions, committing our selues to his Fatherly protection the ensuing night, that awaking in the morning, wee may finde a wel-pleasing relish of holy thoughts timely and maturely digested.

For the better composing our selues at the time of prayer, we ought before, duely and earnestly to consider his Greatnesse, and Immensitie to whom wee pray, the necessitie and height of what

we pray for, and our own vnworthineſſe to obtaine a grant & accompliſhment of our petitions, that being truely humbled and caſt downe in our ſelues, it may pleaſe the Lord of heauen and earth, to haue the more pitie & compaſſion on vs.

And if men that appeare to ſpeake before an earthly King, ſeriouſly prepare and examine themſelues, calling euery word to a iuſt weight and meaſure, ſtrictly taking care of the leſt geſture;

geſture; How ought we in the preſence of ſo great, & aboue all compariſons, infinitely excelling a Lord, be ſollicitous and heedfull, that nothing paſſe from vs vnworthy, or il-beſeeming his Diuinitie & pureneſſe?

Thus praying, and behauing our ſelues, we ſhall (no queſtion) finde to our neuer-dying comfort, the euer-liuingnes of his promiſes in the accompliſhment of our iuſt petitions, being made witneſſes of

the

the diſſolution of heauen and earth, & the vaniſhing away of all things tranſitorie at the command of his Word, one iot or tittle whereof ſhall not be taken away or diminiſhed, but remaine pure and perfect, in the iuſtification of his Elect, clothing them with eternitie and immortality; to which ſtate of happines our bleſſed Sauiour ſend vs all, for his holy Names ſake.

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The

THE EVER-BVRNING Lamps of Deuotion and Pietie.

MVNDAY MORNING.

1.

Morning Prayer.



ETERNALL and euerliuing God, what humble and heartie thankes ought I render thy diuine Maiestie, who hast called me from the image of Death, and safely brought me to the beholding of this day; giuing me yet farther time to call

vpon thy holy Name, and to aske forgiuenesse for my sinnes and wickednesses. Receiue, O Lord, an humble and contrite heart, and despise not the voice of a miserable and dejected sinner, who can offer thee nothing for these and all other thy innumerable benefits, but what must graciously proceed from thy owne clemencie and mercie; possessing no good, but from thee, and by thee, exercising nothing agreeable to thy will; but through thee, euen at this instant, mercifully led by thy power and gentlenesse, to make my humble supplications vnto thee. Season me, O Lord, with thy Spirit, endue me with thy gracious and holy gifts, that I may bestow this day to thy honour and glorie, and my owne comfort and eternall saluation. Defend me from the snares and subtelties of Satan, who howrely watcheth to enter and

and ouerthrow me; and vnleſſe, withſtood by thy diuine hand, how can ſo poore a Worme reſiſt ſo mightie an Enemie? Saue me, O Lord, from his Miniſter, the World, who with the glorie thereof ſeeketh to beguile and deceiue me: and let not the fleſh haue any power ouer me; which, ſuggeſted by him, layeth continuall ſiege to me, bringing my ſinnes, like fearefull Canons, before me; my owne weakenetſe deſiring to let him in, and all my ſenſes conſpiring againſt me. Haſten, O Lord, to my aide; come ſpeedily, and redeeme me: let not the worke of thy hands (how meane ſoeuer) be a prey to thy aduerſarie, who laboureth to win me from thee, and hateth me for thee; that being protected by thy outſtretched Arme, I may goe forward in goodneſſe and vertue. Giue me, O Lord, a heart full of Charitie,

Patience, Obedience, Humblenesse, without Malice, Vaine-glory, envying none, and fixe all my thoughts, actions, and endeavours, to recover thee, in thy Kingdome; to whom be all honour, power, and glorie, world without end. *Amen.*

2.

A Prayer before Dinner.

ALmightie and everliving God, which hast created all things for the good and benefit of Mankind, giving him power and dominion over all thy creatures; graunt, O Lord, that I may so moderately use these blessings thou hast in thy mercie provided for me, as may stand with thy good liking and pleasure: Let me eate, to helpe, not pamper Nature, lest of a servant I become an enemie, and make me unfit for thy service

uice and glorie, which is the onely end of our creation and being: Let Temperance, not my Appetite, ouersway me, euer remembring, and with dutifull thankes acknowledging thy loue and fauour, who hast vouchsafed to refresh and comfort me, when many thousands of my poore brethren, whose fearefull sinnes call not for vengeance like mine, suffer vnder the Tyrannie of Hunger: Giue me grace (O Lord) to pitie them, and meanes to relieue them, that we may together glorifie thee in thy Workes, and pray to thy Iudgements, which are vnsearchable, shewing mercie on whom thou pleasest, chastising thy children, that being made obedient in their punishments, they may come to thee, and be made partakers of that neuer-ending glorie, which thou hast prepared for those that truly serue thee, euen for Iesus Christ his

 sake,

ſake, our onely Lord and Sauiour who with thee and the holy Ghoſt, three perſons, and one God, liueth and raigneth world without end. *Amen.*

3.

Euening Prayer.

MOſt mercifull and louing God, Father of all Conſolation, who in thy infinite wiſedome and prouidence haſt ordained the night for reſt, by which our bodily ſences, wearied with the dayes labour, might be renewed and refreſhed; wee prayſe and glorifie thy holy Name, in that thou haſt vouchſafed, of thy accuſtomed bountie and goodneſſe, to protect vs from all the bodily dangers of this day, which our Enemie, the Deuill, practiſeth for our deſtruction. How many, O pitifull and ſweet Sauiour, hath his ſnares betrayed

and vndone, leading them by temptation and strong perswasion, with their owne hands to be their owne Murtherers? How many hast thou suffered to fall by fire? some, by the cruelty of their Brother, Fathers by their Children, Wiues by their Husbands, suddenly, and vnexpectedly, in apparent danger, without thy mercie and benediction, of eternall woe and damnation. How shall a heart, loaden and ouercome with these thy benefits, expresse thy power and glorie, with his owne shame and opprobriousnesse? I acknowledge and confesse (most blessed and pitifull Lord) that my sinnes daily encreasing, nay hourely growing vpon me, haue deserued Hell fire, and euerlasting damnation: I haue knowne thy Commandements, and not followed them; I haue hearkened to thy will, and not obeyed it, pursuing with swift feet the vnlaw-

full desires and lusts of my flesh. Give me grace, O merciful Lord and Father, that I may with all the power of my soule, strive and endeavour to amend and reforme this sinfull and abominable course. Be pleased to call me vnto thee, by what meanes soever thou shalt thinke my vnbridled and stubborne disposition will be tamed and subdued: I refuse no punishment, without exception of greatnesse, or choice of qualitie; Povertie sent by thee, shall be my chiefest Riches; Shame and Contempt, being thy affliction, shall be the propagation of my glorie; the neglect of Friends shall not trouble me; for in all things, O Lord, let thy will be done, who wilteth not the death of a sinner, but that he may repent and live with thee, in the companie of Angels and Saints, who are filled with thy goodnesse, and continually sing thy prayses,

ſet, to whom onely belongeth iuſt praiſe and honour, world without end. *Amen.*

TVESDAY.

4.

Morning Prayer.

O Almightie and moſt mercifull Father, which haſt opened the eyes of thy ſeruant to behold thy glorious and wonderous workes, ſending thy bleſſed and comfortable Light, to baniſh and put to flight the thick and black darkneſſe which couered the face of the Earth; lighten, O Lord, my vnderſtanding, that I may ſee thee in thy reuealed will, and not curiouſly wander farther. Giue me grace to know what is good, and rectifie my will to follow it, that in my life and

conuersation I may glorifie thee and profit others.

I confesse, O Lord, and humbly acknowledge my sinnes and offences, and my transgressions are euer before me: Pardon, O mercifull Father, and be pleased to put away from thy remembrance all my iniquities: Let the bloud of thy deare Sonne, and my onely Sauiour, be available against thy Iustice, and burie my misdeedes in his Sepulchre, that they may neuer rise vp against me.

Blesse, O mightie and only powerfull God, all the labours of this day, and graunt, thou wilt helpe vs to performe what is thy pleasure we doe, that euerie speech and action hauing his beginning from thee, may tend to our owne comfort and saluation. Let not, O Lord (which art the comfort and succour of all distressed and afflicted) the greedie

and vnlawfull desire of gaine and encrease, rayse our hearts to affect falsehood and dissimulation: Set a watch, O Lord, before our lippes, that wee may speake truly to euery man, in the vprightnesse and sincerity of a good conscience, wee may be at peace with our selues.

Set ouer vs, thou great and onely Protector, thy holy Angell, to guard and defend vs; that the Deuill, who lyeth in wait to betray vs, may be put to flight and confounded: either take away, O Lord, or giue vs strength to ouercome his subtleties and temptations, that endeuouring to spend this day according to thy holy Word, wee may rest in peace, till thou againe shalt call vs to performe our duties; euen for Iesus Christs sake, our onely Lord and Saviour.

A Prayer at Noone.

I Will not cease to crie vnto thee, O Lord, because thou art mercifull, and regardest the complaints of thy seruants, who, as in a Wildernesse, encompassed with rauenous Beasts, were it not for thy assisting grace, looketh instantly to be deuoured. My flesh rebelleth against me, and my vnbridled and liuelesse senses would giue me vp as a prey vnto the enemie. Be neere, O Lord, vnto me, and assist me in the Conflict, lest I shamefully fall, and be confounded.

Inspire me, O Lord, with vertuous and holy motions, vnresistable and neuer-yeelding graces, that I may fight manfully vnder thy glorious Standard, following thee, my Captaine and Leader, thorow all the

the dangerous and fearefull oppositions which Satan bringeth against me. Giue me, O Lord, an vnwearied courage, that I may neyther faint vnder the heat of my desires, nor be dulled and benummed with the cold and sluggish carelessnesse of my lazie and luke-warme deuotion; but with able and lustie vigor ouercomming the World, the Flesh, and the Deuill, I may in spirit reioyce with thee, and sing thy prayses and glorie, who art the onely blessed and gracious Redeemer from all temptations and troubles.

6.

Euening Prayer.

O Most mercifully louing God, who gatherest and keepest thy beloued vnder thy wings, as the Henne doth her Chickens, defending them by thy migh-

mightinesse from all the perils and miseryes which their weakenesse and the Deuils suggestions might bring vpon them. I giue thee most humble and heartie thankes, that thou hast safely protected me this day from all bodily dangers and mischances, from the crueltie of Fire, the mercilesnesse of Water, the rage of the Sword, the spoyle of Sickneſſe, and the vnsparing hand of Death, which hath suddenly and vnexpectedly ouertaken many, feasting and rioting. But now, O Lord, and aboue measure, am I to glorifie and prayse thy euerlasting goodnesse, that with thy assisting grace thou hast blessed me from horrible sinnes and transgressions, crying vnto thee for Iudgement; Incest committed with the neerest of our bloud, and remotest from the bloud of our Sauiour, Murther of mans bodie, with the slaughter

of

of our owne soule, Rape of Virgins, with the deflowring of our owne vertue; and many other offences, which thou (vnknowingly) hast taken from vs, deliuering vs from the occasions, which hanging ouer vs, were (vnperceiued) readie to deuoure vs.

Continue, O Lord, thy louing kindnesse, and in the darkenesse of this Night shoot forth thy beames into our soules, that wee may inwardly behold and meditate vpon thy neuer-ending mercies: Ouershadow vs with a companie of Angels, who may watch and guard our sleeping bodies, lest the Deuill enter and vnawares surprize vs. Keepe from vs, O Lord, all wanton and lasciuious dreames, vaine and idle fancies, that hauing peaceably and quietly obtained an vntroubled and vnpolluted Repose, wee may awake in thy feare, to remember all thy kind-

kindnesse, employing both soule and bodie to doe him homage and seruice, by whose mightie and louing power wee haue enioyed them safe, from the oppositions of all our enemies.

WEDNESDAY.

7.

Morning Prayer.

ALmightie and ever-liuing God, the first Beginner, Mouer, and Creator of all things being, I render thy diuine Maiestie humble and heartie thanks for the quiet Repose and Rest of the passed Night; humbly entreating thee, of thy fauour and goodnesse, by thy holy direction and assistance, to gouerne and command all the actions of this day, that they may bring

bring forth a Comfort, and Repose of a good Conscience. Giue, O Lord, vnto me thoughts pure and vndefiled, becoming the presence of so great and holy a Maiestie, before whom I continually stand; speeches sparing, and modest, with the consideration of an account to be made for them, that my actions arising from these, may be a witnesse to me in the practice of a perfect mind, a profitable example to my weake brethren, and a meanes tending to the glorie and honour of thee, whose workemanship I am. I desire not, O blessed and careful Father, the occasions of sinne, and the opportunitie of committing them: Let no euill companie (the Nets of Satan) ensnare my weake and fraile determinations, seducing me by wantonnesse, or the desire of vaine-glorie, or what other secondarie cause soeuer,

able to helpe thee, when he had no being in thy great Workemanship? Or when it was made; vvithout thee, could he distinguish it? Was he not last formed, and all other things for his vse and seruice? And in requitall of all this thy exceeding and infinite bountie, did hee not leaue thee, his onely God and Creator, and take part with thy enemie against thee? And hast thou yet gathered him to thee, and by thy reuealed Will left him, thine heire of all those glorious Possessions, whose Tidenesses so questioned? Those inestimable Riches, which neither Theeues nor Moths can beguile him of, or take away? What excellencie is there, O mercifull Father, in this thy handvvorke, to deserue such innumerable and vn-imitable benefits? What can hee, O Lord, repay thee for those great and vnspeakable bounties? What

pro-

proportion can there be of a finite vncertaintie, with an euerlasting and infinite Deitie? With what admirable, and vnconceiuable Art, doest thou fashion him in the Wombe? How wonderfully, and strangely, doest thou bring him forth? How carefully after, and most louingly, doest thou cherish and succour him, his Parents being thy Nurses, in whom thou hast inspired such Nature and loue towards him, that they account and call that Trouble, a Blessing? How most prouidently, for this purpose Thy, didst thou, in the beginning, diuide the great Time, disposing the one little for the Rest and Repose of this thy Creature, rocking him asleepe with thy all-powerfull and fauorable hand? And when he comes, in progresse of time, to exercise, and vse that Reason and Vnderstanding in which thou hast made

ver, to the forgetting thee, and my owne dutie and saluation. Giue me grace and strength, O blessed and all louing Creator, to labour in the vocation thou hast ordained for me, and blesse, O Lord, the labours of my hand, that I may see the comfort and encrease of them; for which, let thy holy and euer-comforting Spirit inflame me with a burning desire of thankfulnesse, and humble acknowledgement, that I may not lose thee, for not praysing, honouring, and adoring thy holy Name: to which, bee ascribed all honour and glorie, world without end.

NOONE.

Noone.

8.

A Prayer, or Meditation, acknowledging Gods benefits: with an humble Confession of our sinnes.

WHat is Man, O Lord, that thou doest so much respect him? Or the Sonne of Man, that thou giuest heed vnto him? Why hast thou sent thy onely Begotten, who in glorie excelleth all Creatures, to be a Sacrifice for him, and giuen thy Angels charge ouer him? Why hath thy owne hand conducted him, and Miracles made way for him? Is he not, O Lord, slime of the Earth, created of nothing, and without thy mercie, should be happie to returne to nothing? Was he

able

able to helpe thee, when he had no being in thy great Workemanship? Or when it was made; vvithout thee, could he distinguish it? Was he not last formed, and all other things for his vse and seruice? And in requitall of all this thy exceeding and infinite bountie, did hee not leaue thee, his onely God and Creator, and take part with thy enemie against thee? And hast thou yet gathered him to thee, and by thy reuealed Will left him, thine heire of all those glorious Possessions, whose Titles are passed? Those inestimable Riches, which neither Theeues nor Moths can beguile him of, or take away? What excellencie is there, O mercifull Father, in this thy handy-worke, to deserue such innumerable and vnimitable benefits? What can hee, O Lord, repay thee for these great and vnspeakable bounties? What pro-

proportion can there be of a finite vncertainetie, with an euerlasting and infinite Deitie? With what admirable, and vnconceiuable Art, doest thou fashion him in the Wombe? How wonderfully, and strangely, doest thou bring him forth? How carefully after, and most louingly, doest thou cherish and succour him, his Parents being thy Nurses; in whom thou hast inspired such Nature and loue towards him, that they account and call that Trouble, a Blessing? How most prouidently, for this defenced Clay, didst thou, in the beginning, diuide the great Time, disposing the one halfe for the Rest and Repose of this thy Creature, rocking him asleepe with thy all powerfull and fauourable hand? And when he comes, in progresse of time, to exercise and vse that Reason and Vnderstanding in which thou hast

made

made him lord ouer all thy Creatures; what, O Father of all Comforts and Blessings, doth he returne thee for this thy care and blessings? How does he, in part, and to his power, answere these thy exceeding great and high benefits? Doth he walke in the Way which thou hast instructed him? Or is his delight in seeking after thy Commaundements? Doth he not leaue the knowne Path, reuealed in thy Word, and wander after Vanities, searching for their footsteps, which lead vnto destruction? O all mercifull and louing God, whose Charitie and Bountie doth well expresse thy Godhead and Power! since it is not in Mortalitie to loue so abundantly, so feruently: so, causelesslely, graunt, I beseech thee, euen for the bowels of thy mercie, to inflame my heart with the like desires and affections, that I may loue thee aboue

my

my selfe, with all my soule, with all my heart, all my vnderstanding; despising all things, in respect of thee: since there is nothing great, glorious, and high, nothing of infinite Beautie, euerlasting Maiestie, vnspeakable Charitie, but God alone; who hath filled euery thing with his Blessing, with his Being, with his Presence; who confines all things, without being confined; who is, was, and euer shall be, of endlesse power, honour, and glorie. *Amen.*

9.

Euening Prayer.

LEt me neuer be vnthankfull, O Lord, that thou hast yet continued thy fauourable and commanding hand ouer me, in placing me before thee, reseruing me, and redeeming me from the continuall assaults of Satan, who awaiteth

awaiteth to make a prey on me: mercifully, O Lord, forgiue the euill which I haue committed, and the good which I haue had meanes to lay hold of, and ouerslipped, be pleased not to remember against me, who am nothing but pollution and vncleanenesse, vnexpable, without thee, of good desire, and vnworthie, by my owne negligence and heartlesnesse to be called vnto it. Forgiue, O Lord, my customarie and irreligious taking thy Name in vaine, my wandering and idle speaches, pride of my selfe, or towards others detraction, for my owne glorie; Enuie, or whatsoeuer, in thought, word, or deed, this day committed displeaseth thy diuine Maiestie; that my soule, vnloaded and vnburdened of the deadly and condemning weights of sinne, may comfortably take the refreshing of this Night, thou in thy mercie hast ordained

for

for me, euen for Iesus Christ his sake, thy onely and well-beloued Sonne, and our onely Lord and Sauiour. *Amen.*

THVRSDAY.

10.

Morning Prayer.

AS out of my graue, O Lord, by thy mightie hand and out-stretched arme, hast thou this day called me, raysing me from the depth of sleepe, wherein many haue beene vnexpectedly and suddenly for euer buried, and called me to the beholding of thy glorious and all-comforting Light, and in that, the admirable worke of thy hand; and more especially and graciously, taking away the darke and thicke clouds of sinne and wicked-

neſſe, haſt illumined my inward ſpirit with thy mercifull beames, to thinke and meditate vpon thy holy Name and neuer-ending kindneſſes, opening with the day, my eyes, as thou didſt to *Hagar*, that I might be comforted in beholding (deſperate of helpe and ſuccour) the bottomeleſſe Well-ſpring of thy fauour and prouidence, wherewith thou cheriſheſt and maintaineſt all things created, taking care, by thy eternall wiſedome, of the pooreſt things in Nature. And ſince (O Lord) one haire cannot fall from the head, without thy fore-ſeeing knowledge, mercifully and louingly ſuſtaine and vphold me this day, and euer, that I ſlide not and fall from thee, the head and author of my being and well-being, without whom I was nothing, and ſhould be happie to returne to nothing. Plant in me, O Lord, the timely fruit of Conſide-

ration,

nation, and water it with thy heauenly dew, that seriously and carefully setting before my eyes the end of my Creation, the dreadfull account I must render, in not applying my selfe to it, with the glorious certaine promised Rewards, belonging to Goodnesse and Vertue, I may now and euer, in all my thoughts, words, and deedes, so carrie and behaue my selfe, that I may be thought, in the precious bloud of thy onely Sonne, worthie to be made capable of that eternall Sacrifice hee hath long since offered for all sinners. *Amen.*

At Noone.

II.

A Prayer or Meditation for Patience.

WHither wilt thou goe (O my Soule) to find a Patterne of all Vertues? Where wilt thou ensample this perfect and diuine Patience, of which thou standest in need of? Get vpon thy wings, and flye to Bethleem, sacred by the birth of our Saviour; thence, trace him through the whole course of his blessed and innocent life, where thou shalt behold it so rarely pourtrayed and set forth, so sweetly and modestly described, that thou canst not, if thou hast any feeling of Goodnesse, but be enamoured with her beautie. Did euer this blessed and meeke Lambe, for all

all his despightfull and base visage, grace a frowne with his Countenance? Did euer an angry word dwell vpon his well-formed lippes? Did hee so much as rebuke those which contemned him, resist those which buffetted him? nay, gainesay those which spat in his reuerend Countenance? Art thou oppressed with Pouerrie? Consider, that the Lord of Heauen and Earth had not wherein to hide his head. Art thou wronged with slanderous and disgracefull Speeches? Was not this temperate, and all-vertuous Man, tearmed a Glutton and a Wine-bibber? Doth Shame and Ignominie compasse thee in, on euerie side? See, see, my Soule, the King of Kings, and Lord of all Lords, who raysed the dead to life, lying vpon the Crosse; and he, who by his Mightinesse and Power exalted sinners to be glorious Saints, hanging

betweene two Theeues, condemned as a foule Offendor. Marke his mild and louely Countenance, his sober and demure Speeches, the modest glance of his Eyes, and the composure of his whole Bodie, cast in so Noble a Mould of vnconquered Patience, that they sooner wanted occasions to tyrannize, then he vertue meekely to suffer them. Here fixe thy selfe, kneele at the Roote of the Crosse, and with all those blessed Women, and Saints, which accompanied him, reuerently say vnto him: O thou eternall and most bountifull Sauior, who vouchsafedst to descend from the Throne of thy glorie, and putting on our fraile and weake humanitie, didst for the redemption of Mankind, wander so many yeeres hungrie and naked, contemned, and despised, suffering intolerable Paines and Torments, without being moued

or

or troubled; graunt, I beseech thee, by thy precious Death and Buriall, that I may willingly embrace those crosses thou pleasest to lay vpon me, that I may run to meet them, as thou didst the betraying Kisse of *Iudas*. Giue me (O Lord) power and strength, most meekely and patiently to vndergoe and abide all Persecutions, Tribulations, Wants, Shames, Sicknesses, Hurts, Maimes, vvithout inwardly repining, or grudging, outwardly murmuring, or speaking against them; let me freely goe, not violently be drawne to entertaine them. Did not thy glorious Martyr and Souldier, Saint *Stephen*, whilest they stoned him, prayse thee, and pray for them? Could he begin this Worke, without thy grace, or finish it, without thy Power? No, no, my most mercifull and gracious Lord, it is thy Spirit which quickeneth, for the flesh

flesh profiteth in nothing, but repineth against it. Be liberall therefore vnto me (O Lord) of thy soueraigne and precious Balme, which healeth and cureth all sorts of Diseases; anoint my rancorous and angrie flesh (big-swolne with Malice) that the sting being drawne out, it may appeare white and faire: let me drinke (O Lord) a large draught of this Cordiall, to confirme & strengthen me against all the poysons and infirmities of Nature. For certainely (Lord) who is perfectly patient, obeyeth thy will, and who is obedient, humbleth himselfe to all disaduantagious losses, or what dishonour else the World can inflict: Which Humilitie bringeth vs to that height and glorie, which onely they shall enioy, that haue patiently endured and expected this their reward to the end.

Eue-

12.

Euening Prayer.

TVrne not thy face away from me (O Lord:) incline thine eare, and bow downe vnto me: Heare me for thy mercies sake, and according to the multitude of thy bounties, blot out all my iniquities: for what flesh is righteous, or who dare stand vp, against thee? Doe not the Hills flye before thee, and Mountaines melt at thy indignation? Doth not the Sunne lose his light, and the starres, when thou commandest them, hide their glorie? Be mercifull (O Lord) and gracious to thy seruant, who remembring thy promise, humbly prostrates himselfe before thy diuine Maiestie, confessing all his sinnes, and acknowledging all his iniquities. Remember not (O Lord)

our offences, nor the offences of our fore-fathers, neither take thou vengeance of our sinnes: for who dare abide thy Iudgements? Cast me not away from thy face, but say vnto my soule, I am thy saluation. Haue mercie vpon me (O Lord) haue mercie vpon me, and let my crie come vnto thee; for my sinnes are heauie vpon me, and threaten to ouerthrow me; yea, they say vnto my soule, Where is now thy God? Turne vnto me (O Lord) and they shall be turned; speake vnto me, and they shall be scattered. Be vnto me a sure Rocke in the time of my trouble, that I fall not vnder it, for I haue hoped in thee: Oh forsake not thy seruant. Forgiue (O Lord) all the passed errors of this day; pardon my irreuerence in thy company, my negligence at prayers, my faintnesse in good purposes; and what euill I haue committed; or what

what good, through frailetie and my owne heedlesnesse, I haue omitted, be pleased not to remember; euen for thy owne Names sake, who art God most mightie, one, and the same, world without end. *Amen.*

FRIDAY.

13.

Morning Prayer.

O Most mercifully louing Lord and Sauiour, the glorie and brightnesse of thy Father, who descendedst from all thy loyes, taking on thee humane frailetie, to recall and recouer the sinner, and those which were diseased with the vncurable plagues of sinne and wickednesse; vouchsafe, of thy infinite goodnesse, and vnspeakable loue, to be aiding and assisting:

sisting to me this day, and by thy might and power, defend me from all temptations, which may ouer-throw my vnsettled, though well-directed, resolutions. Preserue me (O Lord) from all bodily dangers, which, without thee, continually hang ouer me, threatening my ruine and destruction. Make good (O Lord) to me my determinations and purposes, which may be answerable to thy holy and blessed inspirations, and graunt me patience (O Lord) meekely and contentedly to suffer, whatsoeuer I shall faile or be hindered in, referring my selfe with all humilitie and ardencie of desires, to thy diuine will and pleasure; which be done (O Lord) in Earth as it is in Heauen. Take away all rancour and malicious imaginations, that I may neither by reuiling defame my brother, or swell and torment my selfe with any disgracings ha-

he shall lay vpon me, but acknowledging my baſenesse and wickednesse, as worthie of all reproches and dishonours, calling to mind, the Seruant is not aboue his Maſter, in the comfort of thy example, who aboue the meekenesse of a Lambe, vnderwentest all kind of paines and reuilings; I may behold a timely Euening, reioycing my anger hath not awaited the Sunnes setting; euer endeuouring and labouring againſt my fraile concupiſcences and desires, euen for thy holy Names sake: Which whosoeuer ardently and continually calleth on, shall not faile to obtaine vnſpeakable happinesse and felicitie world without end. *Amen.*

At Noone.

14.

A Prayer to our blessed Saviour, asking him forgiuenesse for our sinnes which crucified him.

O Bountifull Iesu, O sweet Iesu, O Iesu the Sonne of the liuing God; how dare I, wretched and detestable sinner, approch before thy diuine Maiestie? How can I, ouercome with sinne and shame, stay any longer in thy presence? Did euer the murtherer and slaughterer of his Lord and Master presume to offend him with his sight, whilest yet the wounds were fresh and bleeding, whilest his bodie was cruelly mangled and torne, and his head with an vn-vsed crueltie pained and tor-

tormented? lest the smart and rage of his wounds, the shame and dishonour of his visage, should take away all hope and pitie of pardon, deliuering him in his furie to the Iudge, and he to the Executioner, to carrie him where is continuall weeping and gnashing of teeth. But consider (O my Soule) how this mercifull and meeke Sauiour behaueth himselfe towards his bloudie and tyrannous persecutors: behold him dropping with bloud, bufferted by the wicked ministers, scorned of the people, forsaken of his Disciples, hoysted into the ayre, cruelly nayled on the Crosse, not cursing, not reuiling, but praying, not for himselfe, but those that persecuted him. Amongst whom, running with the formost, mayest thou, in thy eternall Prouidence, O glorious Patterne of all Sufferings, behold me, with more cruelty laying on

on thee with my ſinnes, then the ſtonie-hearted Iewes vvith their weapons, tearing thee, if it were poſſible, peece-meale with my horrible and blaſpheming Oathes; my looſe and laſciuious thoughts wounding thy faire Head with more ſpight and rigour, then the ſharpe-pointed Thornes; my Malice, Enuie, Pride, Drunkennesſe, Concupiſcence, with innumerable other ſinnes and tranſgreſſions, ſlaying thy reuerend Bodie. All this (O Lord) haue I done, all this committed, knowing thee, and confeſſing thee to be Ieſus, the eternall Sonne of God, and only Redeemer of the World. Pray for me, moſt gentle and mild Lord, ſpeake for me to thy eternall Father; without which, moſt abominable and wretched ſinner, I ſhall for euer be condemned. Forſake me not now, O Lord, goe not away from me, but renew in

me

me a cleane heart, and create a right spirit within me, that I may plainely see the deformitie of sinne, and the ouglinesse of my misdeedes. Giue me grace earnestly to seeke thee, and hauing found thee, ardently to loue thee; ouercome with which, I may imploy all my actions, endeuours, and labours, wholly to serue thee: which if I faithfully and truly doe, I shall at the end of my yeeres, hauing so indulgent and louing a Master, be made a Free-man of Heauen; and those vnconceiuable Ioyes, which no eye hath seene, eare hath heard, or tongue can tell, they onely know them, that enjoy them: Which, O benigne and mercifull Lord, graunt all thy seruants to inherite, for thy holy Names sake, which shall be honoured and praysed world without end.

Euening

15.

Euening Prayer.

GRaunt me (O Lord) after the many and wild distractions of this day, a holy and inward recollection, that I may returne into my selfe, with due care and examination, how I haue spent and imployed my faculties of soule, and functions of bodie, which thou hast lent me, for thy vse and seruice; and giue vnto me a true compunction and sorrowfull feeling for all the passed errors and transgressions of this day, that I may heartily lament and bewayle my sinnes and wickednesses, with a full resolution and constant determination of my amendment. And graunt me (O Lord) this Night, I beseech thee, by thine incomprehensible Diuinitie and Maiestie, chastitie of mind, cleane-

cleanenesse of heart, simplicitie of spirit, and most sincere puritie of soule and bodie, that I may earnestly seeke after thee, and in thee alone take my rest; since whatsoeuer is without thee, is onely vexation and trouble of mind: that hauing enioyed a comfortable and peaceable Repose both of soule and bodie, I may awake with much alacritie and cheerefulnesse of spirit, to prayse and honour thee in all my workes and labours, which the following day shall call me to; for his onely sake, in whom wee are enabled to exercise whatsoeuer is good and vertuous. *Amen.*

SA-

SATVRDAY.

16.

Morning Prayer.

BE mercifull vnto me, O Lord, and let thy holy hand be ouer me: Let my first Meditation be of thy goodnesse, and my Morning thoughts imployed about thy fatherly care and protection, which hath from my infancie ouershadowed me, preseruing me from the vile and shamefull fires of Lust and Riotousnesse, recalling me still to a feeling and dislike of my passed sinnes and offences. Rectifie (O Lord) my sinfull will, and strengthen my frailetie, that with the burning wings of filiall pietie and humble deuotion for so many and those vnspeakable gifts and graces, I may flye,

flye, by prayers and thanks-giuing, to the Throne of thy Diuinitie, where fixing all my aymes and intents, I may change my proneneſſe and inclination to ill and wickedneſſe, with vertuous and feruent deſires of louing and honouring thee for thy ſelfe, who art onely and all goodneſſe, without the reſpect of my dependance or being from thee; that reuerencing thy greatneſſe, and rauiſhed with thy goodneſſe, I may, with a loue full of awe and feare, eſchew thoſe wayes which may diſpleaſe thee; euer carefuller of thy anger, then my owne hurt or diſaduantage: to which height of Charitie, graunt me (O Lord) to attaine, for the merits of thy onely Sonne, who alone is able to deſerue ſo infinite a bleſſing for ſo infinite and vile a ſinner. *Amen.*

At Noone.

27.

A Prayer against Drunkennesse.

Giue to me the water of Life, (O Lord) and I shall neuer thirst; but say the word, and I shall be satisfied. Send downe thy heauenly dew, to asswage and coole my disordered and vnlimitted desires, whose burning heat and raging fire runnes me into sinne and excesse. In vaine haue I laboured, without thee, to stay my intemperance; in vaine opposed my selfe against my wild and lawlesse sences. Strengthen (O Lord) my weakenesse, and confirme me against the temptations of the Deuill; who finding a breach in me, hath entred and made prey, banishing all things good and vertuous, which thou hast placed

placed to keepe me, and hath peopled me with ſtrong and ſinfull thoughts, mortall and well-armed Offences, who dare iuſtifie their Rapine and Extortion, Drunkenneſſe, Whoredome, readily committing more ſinnes, then I haue names to cloath them in. Haſten (O Lord) and helpe me, for I am wearie of their tyrannie; caſt them out of me, and plant thy grace, that they returne not, and multiplie. Whole Dayes haue I pleaſed my ſelfe in diſpleaſing thee, and broken many Nights to breake thy Commaundements; ſore longing for their companie, whoſe feet run to Iniquitie; abuſing thy Creature, prouided by thy care and prouidence for the refreſhing and ſuſtentation of our naturall bodies, to our ruine, and without thy great mercie, vtter damnation. Did not thy ſeruant *Lot* (O Lord) a iuſt and righ-

righteous man, in his drinke abuse his owne Daughter? What sinne hath Hell in store so horrid, that it dare not act, and glorie of the deed? O most mercifully louing Lord and Father, who desirest not the death of a sinner, but rather that he should liue and repent; I request thee, by the bowels of thy Mercie, thy bitter precious Passion, thy glorious Resurrection and Ascension, thou wilt take away from me this Monster and Hell-borne wickednesse, which hath subtilly perswaded me to offend thee, my Lord and Maker, and stealingly surprized me, and giuen me vp to all manner of sinnes and transgressions, taking away all reason, blinding the sences, that being wholly in his power, he might carrie me headlong to all perdition. Preserue me (O Lord) by thy might and power, from all occasions which may bring me to him,

for

for I am fearefull of him, and dare not, without thy gracious assistance and mercie, endure his slye and powerfull perswasions. No age is warranted from him, hee adulterateth both sexes, he vnsanctifieth the most religious, and creepeth into the priuatest and most retired places, bewitching all sorts with his cunning and alluring charmes. Stand, O my Redeemer, at the gates of my eares, and shut out all his faire-seeming treaties, which would conclude a peace betweene my frailetie and the Deuill. Cleare (O Lord) my eyes, and take away the myst from them, that I may plainely see and perceiue his ouglinesse and deformitie, wallowing in beastlinesse and sensualitie: mercifully touch my heart with thy illumining Spirit, that I may hate and detest him, shun his friends and companions, and flye from the place of his abode and entertaine-

ment; within whose Circle, no soule is safe, no thought pure, no sence perfect. *Amen.*

18.

Euening Prayer.

LAy thy blessed hands vpon me (O Lord) as thou didst on thy seruant *Lot*, delaying his owne safetie, and conduct me out of this sinfull and euerie-way polluted Sodome, that I may quickly flye from it, lest vnquenchable fire and brimstone ouertake me, whilest I protract and refuse thy heauenly inspirations. Let no day passe me, without some progresse in goodnesse and vertue: and euerie houre, O mercifull Father, graunt I may determine a full amendment and detestation of my former lewdnesse, and misse-spent behauiour. Let me account my selfe an vnprofitable

sitable Scholler, when I haue not learnt and aspired to some higher measure of vnderstanding thee; an vnthriftie and riotous worldling, when I haue not gathered and laid vp somewhat to maintaine and defend me in the day of trouble. Touch (O Lord) my heart with thy heauenly Spirit, that I may esteeme this life, in his full value, onely a Pilgrimage and Thorowfare to another Land, where I must truly liue for euer; and accordingly despising all the lets and hinderances, be neither tempted with the gawdie pleasures, nor terrified with the rough passages of my Iourney; but in thy holy feare making way through them, I may at last arriue to thee, the promised Land, where euer-continuing and flourishing content and happinesse abideth. *Amen.*

SVNDAY.

19.

Morning Prayer.

O My most mercifull Lord and Redeemer, how shall a guiltie and sinfull soule appeare in the presence of an innocent and vnspotted Deitie? or what hope of Pitie, or Pardon, when he shall be my Iudge, who may onely accuse me; bearing about him wide and gastly wounds, which my sinnes haue giuen him; by which his most glorious Passion, and admirable Resurrection, he as this day finished that great and neuer to be forgotten benefit of the Redemption of Mankind; which I, as much as in me lyeth, by my horrid and abominable lust and desire, haue sought to frus-

frustrate and annihilate? Who shall take me from his Iustice, or rescue me from his Omnipotencie? I haue sinned (O Lord) I haue sinned, and am no more worthie to be called thine: I haue risen with the Sunne to meditate on vanities, and all the day long haue I followed my owne wayes; at the going downe of the same, I haue forgotten thy Blessings, and sate in darkenesse, without remembring thee, the Light and Guide of those that goe astray; I haue forgotten thy Lawes, and thy Statutes haue beene farre from me; my thoughts haue beene busied in vncleanenesse, and my lippes acquainted with lessings and vaine stories. O be mercifull vnto me, and enter not into Iudgement with thy seruant: for how shall Dust and Ashes stand vp before thee? or the worke of thy hands contend with his Creator?

Haue pitie on me (O Lord) according to thy great goodneſſe, and in the multitude of thy mercies, blot out all my Iniquities. Saue me, and be neere vnto me in the day of trouble, that I may magnifie thy Name, and giue all honour, power, and glorie to thee, who art the Father and Fountaine of all comfort and conſolation. *Amen.*

At Noone.

20.

A Prayer concerning the benefit of Creation.

I Am amazed (O Lord) to conſider of thy wonderfull mercie: my ſoule is loſt in the depth of thy neuer-ceaſing goodneſſe; and like the wiſeſt of Philoſophers, the more I learne, the leſſe I may truly profeſſe to know; ſo bottomeleſſe

and

and vnsearchable is thy loue and fauour. When I was Nothing (O Lord) why thoughtst thou of me, and calledst me to be Something? which, hauing any subsistence of Beast, or Plant, is better then not to be at all: but thou hast created me according to thine owne Image, giuing me a reasonable soule, like the Angels, endued with noble faculties and powers, enabling me to reach the height of thy mysticall Diuinitie and diuine Mysterie, and made me capable of euerlasting and infinite glorie. O Lord, before thee, and in comparison of thy Maiestie, I am iust Nothing; and how wast thou then mindfull of me, to create me? Alas, my soule, thou wast hidden in the Abysse of Nothing, and in this Abysse of Nothing shouldst thou haue remained vntill this present, if God had not drawne thee forth from thence: and what

couldst thou haue done within this Nothing? O my great and good Creator, how infinitely am I indebted vnto thee; for that thou hast taken me out of this Nothing, to make me, by thy mercie, that something which I am? What shall I euer be able to doe, worthily to blesse and magnifie thy Name, and to render thankes to thine exceeding Bountie? But alas, my Creator, in stead of vniting my selfe vnto thee by pure loue and loyall seruice, I haue alwayes beene rebellious, by vnruly affections separating and withdrawing my selfe from thee, to ioyne and vnite my selfe vnto sinne and iniquitie; doing no more to thy Goodnesse, then if thou hadst not beene my Creator. What wickednesse hath there beene (O Lord) that I haue not had a thought readie to put in, a mind apt to contriue, and a hand willing to execute

it? Wherein haue I testified my obedience, in following thy Lawes and Precepts? Wherein my truth and loyaltie, in resisting thy vowed and knowne enemies? But, O my soule, know that our Lord is thy God, it is he that hath made thee, and not thou thy selfe. O God, I am the worke of thy hand; I will then no more henceforth take pleasure in my selfe, since in my selfe, and of my selfe, I am truly Nothing. Bleſſe thy God, O my soule, and let all thy bowels prayse his holy Name; for his Bountie hath drawne me forth of the Abysse of Nothing, and his Mercie hath created me. O my God, I offer vnto thee, with all my heart, the essence and being which thou of thy Bountie hast bestowed vpon me, and most willingly doe I dedicate and consecrate it to thee. O my God, strengthen me in these

affections and resolutions, and giue me perseuerance to the end.

21.

Euening Prayer.

I Humbly confesse and acknowledge, O mercifull Lord and Sauiour, that I haue not imployed and bestowed the blessed Time of this hallowed Day, so deuoutly and religiously as I ought and am commanded to doe; I beseech thee, of thy infinite mercie, to forgiue and pardon so weake and frayle a Creature, that cannot entertaine the least good thought one moment, without thee; and vouchsafe, of thy accustomed goodnesse and clemencie, continually to visit, nay, my most blessed Sauiour, to inhabite and dwell with mee, that so I may doe the things which please thee.

Giue

Giue vnto me (O Lord) a kindly relenting, and remorſe for the ſinnes I haue this day committed againſt thy diuine Maieſtie, and againſt my Neighbour, by thought, word, and deed, and by omiſſion of thoſe things thou haſt left me in charge to haue done. Moderate (O Lord) my ſleepe, and baniſh from me all vaine and wandering fancies, vncleane and idle illuſions, that I may awake in thee, and to thee offer my Morning thoughts, who art onely worthie of all; that onely haſt created, redeemed, ſanctified, and preſerued me; for which, be thou euer prayſed and honoured world without end. *Amen.*

11.

A Prayer to our blessed Sauiour and Redeemer.

PRostrate thy selfe, O my soule, before the Lord of all Maiestie and Glorie, sitting at the right hand of his Father, crowned with Mightinesse and Power, richly adorned with a garland of all Vertues, brightly shining, in the companie of his glorious Angels, holy Saints, and bloudie Martyrs, honouring and seruing him without ceasing, or intermission, singing Hymnes of his Goodnesse and Mercie: and hauing thus beheld him in this great Pompe and Triumph, cast thine eye vpon this blessed Sauiour, poorely lying in the Manger, hauing scarce any thing to couer his tender and delicate Bodie, or saue it from the iniurie

iurie of the Ayre: Conſider well and ſeriouſly, how he which giueth heat and motion to the Sunne, is here contented (as vnable to helpe himſelfe) to take warmth and comfort from the breath of the Beaſts, whom he there diſdained not to be his Chamber-fellowes. O wonderfull example of all humilitie! How dareſt thou from henceforth, contemned Duſt and Aſhes, ſwell in thy Vaine-glorie; and decked with a few gay Ragges, forget thy Creator, who is cloathed with Eternitie? Humble (O Lord) my high and proud thoughts, abaſe and bring downe my loftie and rebellious imaginations, make me abiect in my owne eyes, that walking with my poore Brethren (who wander naked and hungrie, lying vpon the bare & cold Earth) I may with them prayſe and glorifie thy holy Name, who wert the firſt founder and beginner

ginner of this poore and contemned Order. Why ſhall we, from henceforth, ſo highly eſteeme Honour and Riches, when thou, the Lord of both, didſt ſo contemne it; voluntarie, for our inſtruction, ſubmitting thy ſelfe to ſo great and miſerable Pouertie? Happie are wee, if wee be diſtreſſed, and patiently ſuffer it; happie, if wee be contemned and neglected for thy ſake. Teach me, O Lord, the way to deſpiſe all worldly preferment and promotions, that hauing my thoughts only fixed vpon thee, I may paſſe forth theſe tranſitorie & ſhort miſeries, to dwell in eternall reſt and felicitie in thy Kingdome, which is promiſed to all thoſe which ſerue thee; to whom be aſcribed all honor, power, and glorie, world without end. *Amen.*

Another

23.

Another Prayer for assistance in dangers and troubles.

COmplayneſt thou, diſcontented and vngratefull Creature, that thy enemies lye in wait to take thy life from thee, and thinkeſt thy ſelfe not well dealt with, to be ſo perſecuted and afflicted, when thou mayeſt behold the Creator of Heauen and Earth hauing no piece of Earth to abide with ſafetie in? Doeſt thou value thy ſelfe aboue thy Maker? and canſt wiſh a ſhare in his Glories, but to be no partner with him in his Troubles? O bleſſed Sauiour, is it not thy owne ſaying, that who will enioy thee, muſt take vp his Croſſe, and follow thee? How ſtrictly liued thy fore-runner? how impriſoned? how died? how poorely,

poorely, and dangerously, thy followers glorifying thee in hunger, in stripes, in death? Crowne me (O Lord) in this life with Thornes, that I may hereafter receiue a Crowne of Glorie: Let me be here imprisoned, scourged, and reuiled, so I may be hereafter released, acknowledged, and receiued: And graunt, most mercifull and louing Redeemer, that as thou didst in thy Godhead shew vs the fraileties of Man in thy Suffering, so thou wouldst in our Manhood shew vs the power of thy Godhead, manfully to resist and ouercome all feare of Dangers, nay, Death it selfe, which Satan and our weake flesh painteth out so horrible to vs, that cowardly flying the Combate, wee may lose the promised Reward. Strengthen vs (O Lord) and be vnto vs a sure shield in the day of Battaile: Let the Angels

gels fight for vs, and shew themselues mightie in the destruction of our enemies: Let them be scattered as Chaffe before the Wind, and not be able to stand in opposition with thy seruants, who put their trust in thee. Let them (O Lord) be ruined and confounded, that wish euill to them that feare thee, and desire to be perfect imitators of thy life and doctrine, that wee remaining Conquerors, may prayse and glorifie thee, the giuer of all Victorie. *Amen.*

24.

A Prayer against Pride.

DId Almightie God, who is iealous of his Honour, throw downe the Heauens for their Presumption? and thinkest thou, fond Man, he will exalt base Earth for his Pride? Doth he

pull

pull downe the mightie and the lofty, and aduance the humble and meeke, and dareſt thou yet reare vp thy proud head in his preſence? Was not the great King *Nabuchadonozor* turned for his arrogancie into a Beaſt, for that in the ſhape of a Man hee liued like a Beaſt? And did not the Wormes feede vpon *Herod*, vn-coffind, and aliue, becauſe he did proudly aduance himſelfe of his naturall gifts and graces? Who dare contend with the Almightie, which darteth Lightnings, and holdeth Thunder? Of what canſt thou boaſt of, preſumptuous fleſh, that is thine owne? Thy ſoule is heauenly, thy bodie earthly, both from God; the one inſpired, the other faſhioned in the Wombe, lent thee for a ſeaſon, and to be recalled at his pleaſure. Why doeſt thou therefore lay vp Honours and Preferments for many yeeres? Why doeſt

doest thou pursue and search for glorious Armes and Titles, forgetting thy Father *Adam*, because a Gardener, and deriuing thy Pedigree from some great and Noble Conqueror; hauing not certainely so much time here, as the Herald must necessarily require to perfect thy gawdie Coat: For this Night may God say vnto thee; O foole, thy soule shall be taken from thee? Let me not therefore, O mercifull Father, come vnprepared, like the foolish Virgins, and be shut out, hauing ouer-slept my houre: Giue me grace to repent, whilest there is time; for in Death, who acknowledge thee? or who findeth pardon in Hell? Graunt, that I may seriously ponder and consider thy manifold and manifest benefites, that I may with all humilitie and thankfulnesse prayse and glorifie the giuer. Lay before me the hayniousnesse and mul-

multitude of my offences, that ſtrucken downe with ſhame and ſorrow, I may fall at thy feet, and with the abundance of my teares waſh away the ſtayne and guilt of my aſpiring ſoule. Let the greedineſſe of my Ambition ſatisfie it ſelfe in ſeruing of thee, being the higheſt Honour the Earth can glorie of: and when it euidently perceiues, how little of his owne it is able to bring, to diſcharge thoſe offices which are neceſſarily required, my towring thoughts will fall, and breake their owne necke. Endue me (O Lord) with ſpirituall knowledge and vnderſtanding, to retyre into my ſelfe, and take a ſuruey of my owne ſoule, how ſhee is garniſhed, how decked, with what vertues adorned, with what heauenly gifts and graces apparrelled; and let me be confounded and aſhamed, to find her, the Miſtreſſe and Queene of this frayle

and

and corrupted bodie, naked, or worse apparelled, and to imploy all my studie and endeuours to garnish and set out her seruant. Let selfe-basenesse (O Lord) attained by a certaine knowledge of my weakenesse and vnworthinesse, banish away all selfe-affection, vainely gotten by a false conceit of my owne graces. Health, vigour, strength, and lustinesse of bodie thou giuest, and takest away at thy pleasure, by sicknesse, hunger, wants, and torments; Proportion, and Beautie, but thy all-making Hand, who can to the life fashion; which are spoyled and defaced by Age, thonecessarie seruant of Time, and Decrepitnesse, the diligent follower of Age? Be it therefore farre from me to glorie, but in the Crosse of my Saiuour Iesus Christ: Let me take pride in his Sufferings, and boast of his Wounds, whose pre-

precious bloud hath conquered Hell and Sinne, leading Captiuitie captiue, and redeeming the loſt Sheepe, reducing them againe to their louing and carefull Shepheard, who will recall them wandering, vphold their ſliding, and ſaue them eternally from the rauening Wolfe, which goeth about roaring, to ſeeke who he may deuoure.

25.

A Prayer againſt the concupiſcence of the fleſh.

WHo ſhall enter into thy Tabernacle, O Lord? Hee that hath vndefiled hands, and a pure heart, ſanctified and vnpolluted members, as worthie Veſſels to receiue the holy Ghoſt: The houſe muſt be cleane ſwept by Confeſſion, purified and perfumed by good purpoſes and prayers, be-

fore it can be made a fit habitation for our Lord and Sauiour. Those be the sweet-smelling sauors, which laid vpon the Altar of our heart, enflamed and set on fire by perfect Charitie, are acceptable Sacrifices vnto him. Were not the people (O Lord) commanded by thy Seruant and Prophet *Moses*, to put off their shooes, because the ground whereon they trod was holy? How shall they enter then before thee, whose feet are swift to defile their neighbours Bed, whose hands haue beene employed in rauishing young Virgins, and whose tongues haue spent all their force and Oratorie, to corrupt and betray honest thoughts to wicked and loose desires? Didst thou so seuerely rebuke and punish thy Seruant *Dauid* (a man, as the Scripture testifieth, according to thy owne heart) for one Transgression, that neither his Contrition,

Penance,

Penance, Fasting, Almes-deedes, could diuert or turne away thy Anger? And shall I, miserable and leprous sinner, who haue all my life worne my heart in my eyes, lusting after euery obiect, hope to escape thy furie? What Woman haue I not coueted? What Complexion hath not beene the fuell of my lewd thoughes? Pardon, O mercifull Lord and Sauiour, an humble and penitent sinner, who confesseth and acknowledgeth his hainous sinnes and offences, and much sorroweth and lamenteth to haue mis-imployed his time and bodie in the lasciuious acts and concupiscences of the flesh; infinitely desiring thee, of thy grace and fauour, to cleanse and sanctifie my polluted and vncleane soule, knowing, that no Adulterers or Fornicators shall inherite thy Kingdome. Giue vnto me (O Lord) spotlesse and innocent Chastitie,

ſtitie, being the Lilly among all vertues, whoſe ſparkling luſtre is ſeene afarre off. Bridle with thy holy hand, all wanton and looſe deſires, which runne after their owne deſtruction. Let the delight of mine eyes bee thy miraculous Reſurrection: the obiect of mine eares, the ſtory of thy Paſſion: the ſubiect of my thoughts, the remembrance of the Croſſe: the foode of my vnderſtanding, thy wonderfull and vnconceiueable Conception. Let mee with S^t. *Thomas* thruſt my fingers in thy wounds; that all faculties and functions of body and ſoule, beeing buſied and employed, in and about thy workes and wonders, I may bee deliuered, and bring foorth holy thoughts, reuerent and gentle ſpeeches, pure and immaculate actions, worthy the honour and glory of ſo pure and innocent a Lord, borne of a ſpotleſſe and immaculate Virgin.

Grant this, O sweet Iesus, the bestower of all goodnes, and vertue, that desiring to draw out this short and transitorie life, purely and honestly, wee may, after we shall be warned to giue it ouer, dwell with thee in thy euerlasting habitation, where abideth all purity, sanctitie, cleannesse & glory, world without end. *Amen.*

16.

A Prayer against Sloth.

WHen thou calledst thy seruants to account, (most mercifull & gentle Sauiour) what reward had he, that fearing thy hardnesse and his owne weaknesse, laid vp thy talent and employed it not? was he not after conuiction sentenced, and deliuered to the Sargeant? Are wee not commaunded by thy neuer-erring Word, to worke our saluation: to watch

watch and pray continually, because wee know not at what houre our Lord and Master will call vpon vs? which are no effects of Sloth and Idlenesse: For to banish sleepe and due repose, doth require a whole mind, not a surfetted and lazy soule, buried in flesh and bloud: and to offer vp with humble feruencie, and ardent deuotion, pure and earnest prayers, asketh due consideration, much trouble, and a great conquest ouer the outward man, not to be obtained without many assaults, and labour. The slothfull man, saith the holy Ghost, shall not eate. Can we not then attaine bodily foode, without dayly care, much shift, and many times hard and extraordinarie paines? and doest thou flatter thy selfe, O my soule, that either heauen will stoope to thee, or our blessed Sauiour fetch thee, without moouing or helping thy selfe thither? Imitate

the greedy Merchant, who with vn-heard-of fauours seeketh vnknown countries, exposing himselfe to the certaine dangers of the Sea; vncertaine sicknesses, to purchase and returne laden with wealth, which hee can neither keep at his pleasure, nor will vse at his pleasure. Quicken me, O Lord, with thy holy Spirit, that mounted on the wings of Charitie, I may flye to thee. I will rise duely in the morning, saith the holy King, and glorifie God: I will euery night wash my couch with my teares. Giue mee, O Lord, the care and respect of this holy Prophet his vigilancie, stoutnesse in labours, perseuerance in good purposes, and continuance to the end. This life, O my soule, is a warfare wherein we must not stand idle, but take vp our weapons, and fight manfully. We must preuent the day with our diligence, and our watch the Sunne

with

with our carefulneſſe, leſt the enemy take vs vnawares and ſlaughter vs: We muſt haue our Lamps ſtill lighted, and be euer ready, that wee may be taken in, and made partakers for our ſhort trauels of eternal and euerlaſting reſt and repoſe.

27.

A Prayer againſt Couetouſneſſe.

SInce it is eaſier, O Lord, for a Cammel to enter the eye of a needle, then for a rich man to inherite the Kingdome of Heauen. Let mee (O Lord) wander naked, and hungry, cloathed with ſores and botches, rather then with *Dines* his portion, to take poſſeſſion of his puniſhment. For what auayleth it to gaine the whole world, and loſe my owne ſoule? Yet if it pleaſe thee, bountifull Father, to leaue and bequeath to me a plentifull eſtate, and

great riches, giue me grace so to vse and bestow them, that I come not behinde hand with thee in my account: Let mee so dispose them, as thou hast by expresse words appointed, that my poore Brethren put not vp a Bill against me. Set not my heart on them, O Lord, but as things without mee: when either thou pleasest by fire, water, or any other casualtie to call them from me, let mee thankefully surrender them as a Reeue, not an Owner; yeelding thee immortall and vnfained thanks that I haue had them so long, not inwardly grudging and repining that I haue lost them so soone. For who placeth al his content on them, can neither possesse them long, nor safely. Giue me, O Lord, pouertie of spirit, in the middest of all abundance, that I may fast, hauing all plenty, taking the delicates from my Table, and with my owne hand ser-

uing

uing the poore and needy, who are bought at as dear a rate as the mightiest, and whose soules are as precious to thee as the greatest. Let me euer remember that saying of the blessed *Iob*: *Naked came I out of my mothers wombe, and naked shall I returne againe*; *Praised bee the Lord for all*: Leauing to my children the prayers of the poore, not the curses of ill-gotten riches; the praises of good men, not that heauy sentence of, Wo be vnto thee, at my departure: that at that great and terrible day, when all accounts shalbe examined and laid open, bringing in my Bils of cloathing the naked, feeding the hungry, and giuing drink to the thirstie, I may receiue that soule-comforting discharge of, *Come yee blessed, and seat you on my right hand, for vnto you belongeth the Kingdome of Heauen.*

28.

A Prayer humbly acknowledging our sins, with promise of amendment.

I Wretched sinner, heere personally appearing and standing in the presence of God euerlasting, & of al the Court of Heauen, hauing considered the exceeding mercy of his diuine goodnes toward me, most vnworthy & miserable caytife, whō he hath created of nothing, preserued, sustained, and deliuered from so many dangers, & endowed with so many benefits: But aboue al, considering the incōprehensible sweetnes, & clemency wherwith this most good God hath so bountifully tolerated me in my iniquities, and so louingly inspired me, inuiting mee to amendment, and so patiently expected my repentance & conuersion, notwithstanding all my vnthankfulnesse, disloyalty & infidelity, whereby deferring

ring my Cõuersion,& despising his graces, I haue so impudently offended him: hauing moreouer considered, that at the day of my christening, I was so happy and holily vowed, and dedicated vnto my God to be his child, and that contrary to the profession, which then was made in my name, I haue so many and sundry times, so execrably and detestably profaned and violated my soule, imploying it, and opposing it against his diuine Maiestie. At length recalling my selfe, and prostrating my selfe in heart and minde, before the Throne of his diuine iustice, I acknowledge, confesse, and yeeld my selfe lawfully attached, and conuicted of high Treason against his diuine Maiestie, and guilty of the death and Passion of Iesus Christ, by reason of the hainous sinnes which I haue committed, for which he dyed; and suffered the torment

of the Crosse: so that consequently I am worthy to be cast away and damned for euer. But turning my selfe towards the Throne of the infinite mercy of the selfe-same eternall God; hauing detested from the bottome of my heart, and with all my force, the iniquities of my life fore-passed, I most humbly require and craue pardon, grace and mercy, with entire absolution from my cryme, through vertue of the Passion, and death of the same Sauiour and Redeemer of my soule; vpon whom relying, as vpon the onely foundation of my hope, I confirme againe, aduowe and renew the sacred profession of loyall seruice and fidelitie, made in my name and behalfe, vnto my GOD at my baptizing; renouncing the Diuell, the Flesh, and the World; abhorring the execrable suggestions, vanities, and concupiscence, for

for all the time of this present life, and for all eternitie, and conuerting my selfe vnto my most gracious and mercifull God: I desire, deliberate, purpose and fully resolue irreuocably to honor him, serue him, & loue him, now and for euer: giuing him for this end, and dedicating and consecrating my spirits with all his faculties; my soule with all her functions; my heart with all his affections; and my body with all his sences: protesting neuer more to abuse any one part of my beeing or nature, against his diuine will, and soueraigne Maiestie: To whom I offer vp, and sacrifice my selfe in spirit, to be to him a loyall, obedient, and faithfull creature for euermore. *Amen.*

29.

A Prayer to be said in Afflictions and Troubles.

O Eternall and euer-liuing God, the Father of all Consolation and Mercies, the giuer of all things good and vertuous, who art vnto vs as a Nurse vnto a childe, a Shepheard vnto a wandring Lambe, a Guide of our wayes, a Guardian of our persons, a Counsellour in doubts, a Comforter in troubles, a Patron in our needes, and an assured Friend in all afflictions; graciously assist vs in all our tribulations and aduersities, being an assured tryall of thy seruants; For whom thou louest, thou chastisest: Suffer me to bee tempted, O Lord, not ouercome; rebuked, not forsaken; bruised with thy rod, not broken; for my soule is heauy within

in me, and my enemies haue preuailed against me; yea, my Spirit repineth, and my flesh grudgeth, that thy hand is so heauy on mee: I goe like one that hath lost his way, shooting my eyes into the earth, as desiring to be buried in my misfortunes: All my friends haue left me, and my company is my owne thoughts, which are displeasing vnto me: My eyes are great with teares, my tongue laboureth with my misfortunes, so that I seeme to others a peece of earth wrapped in woe and calamity. Comfort me, O Lord, and I shall be comforted; shoote thy holy Spirit into me, and I shall bee disburdened; lighten the beames of thy mercy vpon me and I shall shine in prosperity: for it is my sinnes, O Lord, which haue confounded mee: it is the multitude of my wickednesses, which haue drowned the multitude of thy ioyes; it is my

guilt

guilt which baniſheth thy goodneſſe. Turne backe, O Lord, and mercifully looke vpon me, as thou didſt vpon thy holy Apoſtle, and faithfull ſeruant S. *Peter*, that I may not onely weep, but bitterly lament my miſdeeds and offences, who haue denyed my onely Lord and Maſter all the dayes of my life, ſwearing as one that knew him not, and blaſpheming, as certainely neither beleeuing, nor fearing the puniſhments which haue ouer-growne me. But if alas, through ſuggeſtion of mine enemy, or through humane frailty, I chance any time to tranſgreſſe in any thing whatſoeuer, giue me grace, O Lord, by the aide of the Holy Ghoſt, to ariſe againe ſo ſoone as I ſhall perceiue my fall, and ſo to returne anew to the Diuine Mercy, without any ſtay or delay whatſoeuer. Let it pleaſe thee, O my eternall God, Almighty and all good

good Father, Son, and Holy Ghoſt, to confirme and ſtrengthen mee in this reſolution of my amendment, and to accept this Cordiall, and inward Sacrifice in the odor of ſweetneſſe. O my God, thou art my God, God of my heart, God of my ſoule, God of my ſpirit; and for ſuch doe I reuerently, thankfully, and louingly acknowledge, honour and adore thee, now and for euer.

30.

Another Prayer for remiſſion of ſinnes.

O Benigne Ieſu, the onely refuge of deſolate and afflicted ſoules, the comfort and ſuccour of thoſe that are laden and oppreſſed, mercifully heare, and pitifully receiue the prayers and ſupplications of one conceiued and borne in ſinne, who acknowledgeth

geth and confesseth, before the Throne of thy Diuine Maiesty, that hee is too base, and altogether vnworthy to speake, nay, looke, and much lesse to be heard and regarded in this his extremity, who in time of health hath contemned and neglected his Physicion; in time of iollity and prosperity, hath neither thriftily prouided, nor wisely preuented the daies of horror and desolation, who being cruelly accused by his owne conscience, of many high and detestable treason, against the King of Kings, and Lord of Lords, his thoughts and senses bearing witnes against him, hath neither treasure to ransome him, nor friend to pleade for him, wealth preuaileth not with him, who is infinite in Riches: Titles and Honours are momentany shadowes in his presence, who aduanceth and degradeth whom hee pleases. Kindred and friends dare

not

not bee ſeene before ſo pure and iuſt a Iudge, in ſo foule and vniuſt a cauſe. What wilt thou then doe, O my ſoule, in theſe ſtraights and extremities? Whither wilt thou flye for ſuccour? Heauen is his dwelling place, the earth his foot-ſtoole, the Mountaines hee will remoue, and his iuſtice diues into the bottome of the Sea: Fall then before him, and all proſtrate, lift vp thy voyce, implore his mercy, deſire his pardon, ſue vnto him, kneele before him, lay hold of him, and let him not depart, O my ſoule, till hee hath, at leaſt, granted thee a Reprieue for thy horrible and lewd tranſgreſſions: which obtained, whilſt his wrath is a little ſlackened, thy teares may mollifie, and get betweene thee and his definitiue ſentence. Conſider duely what friends thou canſt make, and due conſideration will make contrition a ſpeciall fauorite of our Sauiours,

Sauiours, pleade heartily for thee, who in thy behalfe, promising a detestation of thy former offences, with an assured purpose and resolution of amendment, ioyned with a continuance and progresse in good workes and holy exercises, may (for our Sauiour delights to heare him) purchase thee an absolute pardon. Grant me therefore, most sweet and amiable Lord, to imploy the remnant of my life in studying to be acquainted with these thy holy friends and fauorites. Giue, O Sauiour, a fountaine of teares vnto my eyes, that I may continually lament and bewayle my daily and haynous offences; breed in mee a loathing, and horrid detestation of all my sinnes, that I may flye from them, and shun the wayes and occasions which leade vnto them, being stricken with an extraordinary sorrow and compunction for hauing dared to offend

fend a Lord of ſuch height and glo-ry, and ouercome with ſhame and ingratitude, repent the iniuries offered to ſo louing and carefull a Maſter, who hath ſhed his Bloud, to ſaue ſo vnprofitable a ſeruant; that being by feruent charity reconciled vnto him, I may in the day of ter-rour lawfully claime part of him, and being ſhrowded vnder his wings, eſcape the malice and fury of my accuſers; euen for thy bleſſed names ſake, which ſhall in that time of trouble, bee a ſure defence to all thy Choſen.

31.

A Prayer for Chaſtity.

OAlmighrie and bleſſed Lord and Sauiour, the glo-rie of thy Father, the brightneſſe and ſpotleſſe ſinceritie of Men, who delighteſt and viſiteſt thy

thy cleane and vnpolluted members; ſanctifie, O Lord, and purifie mee that I may not bee a ſhame and reproach to ſo immaculate and chaſte a Head; that I may appeare a ſonne, ſome way worthy ſo holy and heauenly a Father. Mortifie and kill in me the looſe and powerfull deſires of the fleſh, which borne in me are kindled and inflamed by the diuell and my owne frailtie. Fixe my eyes, O Lord, vpon thy immortall, glorious, and neuer-fading beautie, that I may contemne and deſpiſe all earthly and tranſitorie paintings: Strike me in loue with the excellencie of vertue, that my heart ſtrongly and wholly taken with ſo faire and worthily beloued a perfection, there may be no roome left for Folly and Idleneſſe, the wel-ſprings of wanton affection. Buſie mee, O Lord, about the day of Iudgement, and my Account; the torments of hell

hell, and their euerlastingnesse: that all my study and labour may bee how to auoide them, and blesse thee that hast not left me to the world, and corrupted tyrannies of man, but mercifully laid thy hand vpon me, and conducted me to the meanes of my saluation.

32.

A Prayer in Iourneying.

O Mercifully louing Lord, which gouernedst and defendedst thy people *Israel* from all the vniust oppression and merciless fury of their enemies, guiding them in all their wayes and trauailes; and graciously visitedst thy seruant *Iacob* in his way, and powredst thy blessing on him: bee neere at this time to thy vnworthy and sinfull seruant, and blesse mee, I beseech thee, in this my trauell and iourney,

iourney, from any violence of sinne, or outward Spoylers and Robbers. Prosper, O Lord, and bring to good end, as it shall please thee, the busines I trauell and wander about, and vouchsafe to direct mee in it, that I do that which shall bee to thy glory, and my owne behoofe and profite, euen for Iesus Christ his sake. *Amen.*

33.

A Prayer to bee vsed in any storme of Lightning and Thunder.

O Holy, Holy, Holy, Lord God of Sabbath, Heauen and earth are full of the Maiestie of thy glorie; the flouds lift vp their voyce and speake thy wonders, the Heauens flie before thy Anger, and the vnnaturally moving Earth trembleth at thy Voyce: All which ordained for the vse of Man,

Man, vpon thy word prooue their scourge and punishment: The fire from aboue, at the cry of the Prophet, eateth vp his Scorners: the Sea rageth and deuoureth the people and Chariots of the Egyptians; yea, the earth gapeth, and buryeth men aliue at thy command: Preserue vs, gentle and infinitely louing Father, from this violent and dreadfull storme, which raised for our sins, threatneth our destruction. Put out the lightning, O Lord, and dissolue the horrid and fearefull stone, lest it pash thy people to ashes, and we be seene no more. Cast thine eye vpon the Merites and Passion of our Sauiour, and let his Bloud come betweene thy Iustice and our guilt, that we may reioyce, and lift vp our voyces with the holy Prophet *Dauid*, I will not feare, though the earth bee mooued and throwne into the heart of the Sea; for the Almightie

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is our refuge and ſtrength, and helpeth vs in all our trouble. Praiſed be the name of the Lord.

34.

A Prayer or Meditation, concerning the benefits after Creation.

CONſider, O my ſoule, with reuerence and thankſgiuing, how Almightie God placed thee heere of his owne bountie and nobleneſſe, not for any need hee had of thy helpe or ſeruice, but to beſtow vpon thee his grace, and therefore hath hee enriched thee with vnderſtanding to know him, remembrance to be mindefull of him, will to loue him, imagination to repreſent his benefits vnto thy thoughts, eyes to behold the wonders of his workes, and a tongue to praiſe him. Wherefore being created and ſet in the world for this intention,

tention, reiect and cast away all actions which proue contrary to this end. For alas! what did I busie my thoughts vpon, O my God, when I placed them not vpon thee? What was I mindefull of, when I forgot thee? What did I loue, when I did not loue thee? Aye me, I should haue fed my soule with the veritie, and I haue fil'd it with vanitie; and haue serued the world, which was not made but to serue mee. I defie you vtterly, O vaine cogitations and vnprofitable fancies. I abhorre and abiure you, O detestable and friuolous Imaginations: I renounce you, vnfaithfull and disloyall loues, miserable and lost seruices, vngratefull gratifications, cumbersome and vnpleasing pleasures. And thou, O my God, and my Lord, thou shalt bee, for the time to come, the onely object of my thoughts; and I will neuer more apply my spirit to any

cogitations which may be offensiue or disliking to thee. My memorie all the dayes of my life, shall be filled with consideration of thy excessiue goodnesse, so louingly declared in my behalfe; thou shalt be the deliciousnesse of my heart, & the sweetnesse of my affections. Hence therefore from my sight, for euer, all vaine and idle pastimes, whereunto I haue vainely applyed my mind; all gamesome and toying exercises, in which I fondly spent my dayes; and all loose and idle affections, which entangled my heart, shall henceforth bee a horrour vnto my thoughts, because thou hast made me, O Lord, for thy selfe, to enioy euerlastingly the immensitie of thy glorie. O when shall it bee, that I shall bee worthie, and when shall I praise thee according to thy desert, and my dutie? I offer vnto thee, O my deare Creatour, all these good affecti-

affections and holy resolutions, with all my heart and all my soule, and beseech thee, O God, to accept these my desires and vowes, and to giue my soule thy holy blessing, that I nee may faithfully accomplish them through the merites of the Blood of thy blessed Sonne our Sauiour, shed for me vpon the Crosse.

35.

A Prayer against vaine Attire.

DOth it become mee, most mercifull and blessed Redeemer, to bee decked and attired in rich and sumptuous Garments, when the scornefull and disdainefull Iewes apparell thee in a coate of folly, to bee laught at and contemned of the people? Doe Iewels and Feathers become my head, when I inwardly behold thee crowned with Thornes? And shall

my wrists be guarded with precious Bracelets, where thine were bound with cords? My fingers glistring with Diamonds, and thine iewell'd with thine owne Bloud starting out, with the vnmercifull visage of thy persecuters? O my most sweet and gentle Sauiour, let my sorrowfull and wofull thoughts, for my deadly and horrible offences, bee to my head a torment, like thy merciless Thornes; my vaine and idle behauiour, more despised then that many-coloured coate; and the awe and reuerence of thy iustice (terrible to offenders) chaine my hands harder, and with more cruelty then the whipcord; that I may in some measure haue a feeling and vnderstanding of those vnheard of, and new-inuented Tyrannies laid vpon thee for my transgressions. Let the memorie of thy wounds pierce my heart with true compunction, so to

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haue aniured a Lord of such greatneſſe and Maieſtie, for my ſake willingly, aboue the meeknesſe of a Lambe, vndergoing those baſe and vnworthy disgraces, the fore-runners of thy cruell death. Giue me, O Lord, since we muſt bee perfect imitators of thee, obedience to yeeld and submit my ſelfe to thy diuine Will and Pleaſure, in all ſufferings and torments, a noble patience to beare them manfully, and charitie inflamed like thine, to bleſſe my perſecuters, praying for their amendment and conuerſion, that ſuffering with thee obediently, patiently and louingly, I may enioy with thee that happie reward, fore-promiſed to all those that take vp their Croſſe and follow thee; euen for thy precious and vnvaluable bloud, which ſhed vpon the Croſſe, is an vndenyable ſacrifice for all ſinnes and offences.

36.

A Prayer for a Mayd against Temptation.

GIue vnto God the first fruits, saith the Prophet. And our Sauiour commandeth vs to offer him those things that are his. Thou hast planted me here, O Lord, and opened the gates of heauen to water mee: Thou hast made me flourish, spreading like a faire Vine, and my lusshious and swelling fruite haue tempted vnholy hands to steale away what belongeth to thee. Strengthen mee, O Lord, against their violence, and let their lubelle perswasions come to nothing, the Pit which they haue digged for others, proue their own Sepulchre, and let their nets bee ouerthrowne and broken, that glorifying thee, I may ioyfully say, The Lord hath beene

beeing my deliuerer, I need not feare what men can do to me: he hath helped and saued his hand-maiden our of the hands of his enemies. Blessed bee the name of the Lord, now and for euermore. *Amen.*

37.

Another Prayer for a Maide, to the same effect.

O Almightie GOD, Creator of heauen and earth, who glorifyest the Firmament with Starres, the Sun with a great light; the God of all beautie, all proportion, all order, holding in thy hand the motion and being of all things created: I humbly offer vp vnto thy Diuine Maiestie, whatsoeuer is good and vertuous in me, whatsoeuer beautifull or proportionable, entreating thee, of thy infinite mercie, to take into thy custodie

an innocent & vnexperienced Maiden, to direct and gouerne me by thy neuer-erring wisedome, lest my youth, betrayed by frailtie and indiscretion, should traiterously yeeld mee vp to the lewd suggestions and temptations of the diuell, who apparelled in flesh and bloud, waiteth hourely for my destruction, leauing no meanes vntryed to captiuate my weake soule: Suffer him not, O Lord, to haue the vpper-hand; giue me not into his power, vnlesse thou place a guard of Angels with mee, holy & vnresistable thoughts within me, that in thy name, putting on my Sauiour Christ for my Armour, aduancing the glorious Crosse for my Banner, I may put my enemies to flight, and triumph in the Conquest which thou hast gotten for me, to my owne, and all their eternall comfort which put their trust in thee. *Amen.*

38.

A Meditation, or Prayer for a Mayden, not to be proud of her owne perfections.

DID not thy hand, O Lord, giue those many excellent and indistinguisht colours to the Raine-bow? Didst not thou, O Lord, giue glorie to the Sun, and apparell the earth in all her beauties? And doth not the Raine-bow at the with-drawing of the Sun, discolour it selfe, the Sunne at the interposing of the Moone, hide his glorie, and the earth, in the absence of the Sun, lose all her gay and flourishing Ornaments? O momentanie and fading painting, washt away with a little sickenesse, and blowne off by the rough breath of a violent wind! Shall I for thee, abandon my Creator, and to keepe thy friendship, fall out

out with Almightie God? Will the wormes forbeare thy excellency and perfections, and ſtrucke with reuerence, fall off and retire into their Cabins? Is ſickneſſe afraid of it, or dare not death venter vpon it? No, no, my ſoule, they will breake thorow thy Coffin, and as a daintie diſh, eagerly deuoure it: the Leproſie will make a prey on it, and too well we know that death feareth no colours. If thē thou beeſt bewitched to this outward gloſſe and ſhining, ſeeke the waies to make it permanent; apply thy ſelfe to vertue, whoſe raritie and luſtre ſtrikes a far off, and all men will call thee beautifull: Let modeſtie ſit on thy cheekes, and thy bluſhes will out-laſt the Roſes; Truth vpon thy lips, and they will exceed the Rubies; Mildneſſe in thy eyes, and they will out-ſhine the Diamond; Innocencie on thy breſt, and thy whitneſſe will ſurpaſſe

flie Lillies; thou shalt bee beloued of men, at peace with thy selfe, and acceptable to Almightie GOD. Away then all artificiall and sophisticate drugs, idle and beloting waters: neuer more will I meddle with you. O my sweete Sauiour and Redeemer, let nothing seeme beautifull but thy mercie; nothing louely but thy bountie: enamored on which, let me woo, intreate, sigh, zealously protest, and vse all meanes and industrie to obtaine them. For all other exterior & formall beauties, the babies of flesh and bloud, let me onely acknowledge them, as thy glorious workemanship: loue them, as badges of thy fauour; admire and praise thee for them, from whose euerlasting store-house they proceed, thy selfe being all beautie, all excellencie, all perfection, & more to be desired then much gold or precious stones, in whose companie all things are fill'd

with

with perfection and glorie world without end. *Amen.*

39.

A Prayer for a Maid, to be directed in her Choyse.

SInce thou, O Lord, in thy euerlasting wisedome, hast ordained Marriage honourable amongst men, as the meanes for succession and propagation: Giue mee (O Lord) an vnderstanding heart, that I bee not euilly seduced to my ouerthrow. Grant that I may ayme at no other end, but the fulfilling thy commandement, not my owne lusts & wilfull desires: let me choose by the aduice of my friends, and the eyes of my Parents, lest blinded with affection, I fall into those inconueniences, which I may too late feele, without meanes of remedying. Grant (O Lord) a pure and vnspotted

ted loue may be the cause of our ioyning, and a peaceable and vndiuided amitie the effect. Let the feare of displeasing thee, make vs please one another; the obedience to thee, teach vs obedience in our selues; that wholly submitting our selues to thy will, we may labour together in this transitorie life, to come to thee the life euerlasting, with whom dwelleth vnspeakable loue, and neuer-ending charitie, world without end. *Amen.*

40.

A Prayer for a Maid, to be obedient to her Parents.

O My most mercifull Lord and Redeemer, subdue and bridle my head-strong and vntamed affections, who delighting in their owne wayes, repine at the direction of my Superiours. Let mee

ſpoile thy Liege people. Bee vnto mee (O Lord) a guide in my going out, a ſafeguard and defence vpon the way, a ſhaddow in heat, a ſhelter in raine & cold, a waggon in wearineſſe, an helper in time of extremitie, a ſtay in ſlipperie paſſages, a Hauen in ſhipwracke, that vnder thy ſafe and ſure conduct, we may march quietly and peaceably to our iourneyes end, and vnder the couert of thy wings, ioyfully and proſperouſly returne to our homes againe, for his onely ſake, who was a continuall Pilgrime heere vpon earth, to make all our prayers acceptable vnto thee, *Amen.*

42.

Another ſhort Prayer for the ſame.

O Almighty God, which haſt made this our life, as it were a ſhort Pilgrimage to

visit

visit holy places, and doe penance by thee appointed for mans first transgression, giuing vs asin an Inne, a space to refresh our wearied bodies, not to dwell and settle our selues: Grant mercifully, thy assistance, in these my iourneys and remouings, and with thy holy Spirit blesse and comfort me on the way, that I be not left alone to the cruelnie of those that would assaile mee: but hauing thy Angell for my guide and defender, I may not feare the oppression of the Wicked, but happily arriue at the desired Hauen, where I will magnifie and praise thy holy name, for thy mightie ayde and protection.

nece euer remember thy holy commandement: *Honour thy Father and Mother, that thy dayes may be long in the land of the liuing.* Giue me grace to vnderstand it truely, lest forgetting thy precept, I be banished into that wilde and barbarous Country, where to liue is terribler then death, and dying, the onely comfort of the liuing. Let their reprehensions bee the cause of my amendment, not repining their iust and lawfull precepts, an vndeniable practice of all my actions. Let me reuerence their age, lending them my youth to help them; pray for their imperfections, and in them remember humane weaknesse; that in my obedience, I may receiue the vertue of their blessing, which thou alwayes grantest to them that endeuour to fulfill the least of thy commandements.

41.

A Prayer before a Iourney.

OAlmightie and euerliuing God, which by the hand of thy seruāt *Moses* broughtst the people of *Israel* out of *Egypt*, and the crueltie of *Pharaoh*, and madest them walke ouer the Red-Sea, keeping back with a mighty winde the raging waters, who returning in their furie, ouer-whelmed all that great Hoste, and after went'st before them, and conducted them thorow the vast and wilde Desert, feeding them in their extreme Famine with Manna showred from Heauen: Be pleased (O mercifull Father) at this instant to accompany mee in all my iourneyes and trauailes, and with thy louing and mightie protection defend me from all dangers of those that lye in awaite to murther and spoile

ſpoile thy Liege people. Bee vnto mee (O Lord) a guide in my going out, a ſafeguard and defence vpon the way, a ſhaddow in heat, a ſhelter in raine & cold, a waggon in wearineſſe, an helper in time of extremitie, a ſtay in ſlipperie paſſages, a Hauen in ſhipwracke, that vnder thy ſafe and ſure conduct, we may march quietly and peaceably to our iourneyes end, and vnder the couert of thy wings, ioyfully and proſperouſly returne to our homes againe, for his onely ſake, who was a continuall Pilgrime heere vpon earth, to make all our prayers acceptable vnto thee, *Amen.*

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Another ſhort Prayer for the ſame.

O Almighty God, which haſt made this our life, as it were a ſhort Pilgrimage to

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visit holy places, and doe penance by thee appointed for mans first transgression; giuing vs as in an Inne, a space to refresh our wearied bodies, not to dwell and settle our selues: Grant mercifully, thy assistance, in these my iourneys and remouings, and with thy holy Spirit blesse and comfort me on the way, that I be not left alone to the cruelty of those that would assaile me: but hauing thy Angell for my guide and defender, I may not feare the oppression of the Wicked, but happily arriue at the desired Hauen, where I vvill magnifie and praise thy holy name, for thy mightie ayde and protection.

43.

A Prayer in Affliction.

WHy art thou sorrowfull, my soule, and why doest thou trouble mee? Why doest thou hang sleepe vpon mine eye-lids, and fatten heauinesse on my foot-steps? Doth not God regard the prayers of the afflicted? or doth he not from his high holy place looke downe to the earth, that he might heare the groninge of the fettered, and those that are persecuted and afflicted? Can thy eye see into heauen, or is thy vnderstanding of counsell with God, to perceiue how neere his holy hand is to deliuer thee? Euery instant is time enough for his Omnipotency: and impossible occasions, easie to the infiniteness of his Deitie: Put thy trust in him, my soule, and thou shalt not

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be confounded. Say with the Prophet *Dauid*, Though a thousand fall on my right hand, and ten thousand on my left, yet I will not bee afraid, because God hath beene my helper. Bee comforted by the merciful examples which he hath shewed to his people. Did not Almighty God with a strong hand & punishments, enforce the Prophet *Ionas* to preach destruction to the *Ninnites*, limiting them a short time, that within three dayes their Citie should bee destroyed? and yet vpon their submission, humbling themselues before him with prayers, & fasting: did he not most mercifully remit their punishment, and take them into his grace and fauour? Fall therefore prostrate before him, and with perfect resignation of thy owne will, yeeld thy selfe into his hands, to do what it please him with thee: entreate him of his loue and fauour,

who

who neuer absenteth himselfe to those that seeke him: relye vpon his mercy, who so much loued his people, that he sent his onely begotten Sonne, to dye for the Redemption of mankinde: Aske him forgiuenesse of thy sinnes and offences, by reason of whose guilt, thou sufferest these light and temporary punishments, which haue in iustice deserued euerlasting damnation, and disburdened of which, the yoke will be easie, and the waight light: yea, thy miseries wil be pleasing like wounds honourably gotten in a glorious conquest: and then maist thou ioyfully sing vnto the Lord; Mine enemies that troubled me, themselues are weakened and falne. One thing yet I haue asked of our Lord; this will I seeke for, that I may dwell in the house of our Lord, al the daies of my life.

44.

A Prayer to be said by a Merchant, for the safe returne of his goods.

IN the time of my trouble who shall I flye vnto? what power can fetch me from the bottome of the Sea? or whose arme reacheth to the end of the world? O most merciful and gracious Lord, the Sea is thine, and thou madest it, and thy hands prepared the dry land: with thy Word thou calmest the raging waters, and with a beck layest the furie of the winde. Grant, of thy accustomed clemencie and goodnes, such seasonable and temperate weather, that they may safely arriue at the appointed Port. Bee vnto them, O Lord, their Pylote, lest the hidden Rocks, or vnknowne Sands deuoure them. Be their defence and safegard,

safegard, lest their enemies make prey on them: that relying on thy fauour, aboue the vertue of their Load-stone, they may ioyfully and merrily touch the desired Land, acknowledging thy goodnesse and might, to whom alone that mercilesse element obeyeth at thy command, yeelding vp all her treasure. Grant this, O my sweet Lord and Sauiour, euen for thy tender mercy, which refuseth no Petitions, that are offered with a pure and vnfained zeale. *Amen.*

45.

A Prayer before Study.

O Vnspeakable Creatour, which in the Treasure of thy Wisedome hast ordained learning, as a secondary meanes to raise our declined soules, wrapt by

by the fall of *Adam* in sinne and ignorance, to a perfected and surer apprehension of thy diuine goodnes: Enlighten, O Lord, our vnderstanding, and with the rayes of thy brightnesse, banish away all mists and darknes, by which wee are dulled and disabled. Thou (O Lord) which raisest thy glorie out of the tongues of Infants, powre into our lips eloquence and vtterance, that we may reueale thy will, and sing praises of thy goodnes. Quicken (O Lord) our vnderstanding, strengthen our memorie, and rectifie our will; that wee may truely know, faithfully keepe, and obediently performe thy precepts and commandements. Giue vs (O Lord) grace in our entrance, perseuerance in our progresse, and humilitie at our going forth, that we may alwaies acknowledge thee, the giuer and bestower of what height so

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euer we attaine to, euen for Iesus Christ his sake.

46.

A Prayer for the fatherlesse.

O Almightie God, which art a Father to the Orphans, mercifully assist vs poore & comfortles children, left as a prey to them, who are left to dispose of vs. Behold (O Lord) how they contend for what we haue, enuying one another for a share, wherin they can challenge no part. But thou (O Lord) shalt pleade our cause. Thou shalt bee our Aduocate and Helper: Thou shalt take the prey out of their mouthes, and lay that shame vpon them, which they haue laid vp for others. For vnto thee (O Lord) we commend our soules, our bodies, our substance, desiring to be disposed by thee, and to receiue from thee

thee what thou shalt thinke in thy wisedome will be necessary for the attaining thy loue and fauour, without which, in vaine wee doe heape vp for after-times; in vaine doe we build and rise early, bee sollicitous and take care, sith who buildeth without thee, pulleth downe; who soweth without thee, scattereth; and who gathereth without thee, heapeth woe vpon himselfe.

47.

A Prayer in Afflictions and troubles.

COmfort thy selfe (O my soule) in these Afflictions and troubles, praise and glorifie thy holy Name, that hee hath not giuen thee vp to thy owne affections and desires, letting thee wildely runne as a beast, to all sensualitie: but gently chastising thee as one of his children, hath recalled

thee into thy selfe, to know thy owne weaknesse and frailtie, making thee one of the honourable Order of the Crosse, whose badge all his Saints & Seruants weare vpon their brest; for it is better for thee that thy members here languish and suffer, then thy whole body to bee cast into euerlasting fire: yeeld thy selfe vp to all torments for his sake, being heartily sorrie, that thou art not able to vndergo more in his seruice, who in his owne example hath out-gone all tyrannie for thee. Triumph when thou art persecuted, and glorie in the bonds of our Sauiour. Blessed are they that mourne, for they shall reioyce: Blessed are they that are humbled with miseries and misfortunes, for they shall be exalted and aduanced. Blessed are they that are persecuted for righteousnesse sake, for to them belongeth the Kingdome of Heauen, where thou shalt eternally

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reioyce and triumph with the glorious Saints, and Martyrs, who haue beene sharers with thee in this vale of teares, and miserie.

48.

A Prayer of thanksgiuing.

SIng vnto the Lord a new song, because hee hath done marueilous things, with his owne right hand and his holy arme, hath hee gotten himselfe the victory. Who is like vnto our God? or who dare compare with his mightinesse? He hath remembred himselfe of his promise to his seruant, that he would not leaue him for euer: He hath not suffered my enemies vtterly to preuaile against mee, nor left me in the hands of those that hate mee. Hee hath onely shewed me the Rod, and taken it away againe: early in the morning will I recount thy praises,

and meditate all the day long vpon thy mercies, which hast giuen me to taste of thy blessings, and filled me with good things. I was naked, and thou hast cloathed me: I was hungry, and thou hast refreshed me: I was thirsty, & thou hast grasped the Cloud, and powred downe thy heauenly deaw: I was weary, and thou hast eased me: I was loaden, & thou hast strengthened me: I was oppressed, and thou hast rescued me. O what tongue is able to story thy louing kindnesses! or what vnderstanding conceiueth thy wondrous works! I will shew mercy (saith our Lord) vnto thousands of them that loue me, & keep my cõmandements. But how aboundantly ought I to speake of thy gracious fauour, who haue rebelled against thy motions, spurned at thy precepts & statutes; and haue yet been embraced, recalled home againe, cloathed richly, and set

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at thy owne Table! I haue riotously consumed, & thou hast louingly restored: I haue in lauish cups, dis-honest and lasciuious company, proudly, & vain-gloriously throwne away my saluation: & thou hast by stripes, buffetings, & most tormenting and cruell death, redeemed it againe. I haue transgressed (O Lord) and thou art punished: I being a low, and contemned vassaile, haue offended and mis-done; and thou the Son of the mighty King, art beaten. It is not so (O Lord) with the sonnes of men, who afflict their subiects for their mis-demeanours, and make them smart for the Princes offences. Who is like vnto our God, whose mercie endureth from generation, to generation: Praise our Lord, ye children: Praise ye the name of our Lord. The name of our Lord be blessed, from henceforth, now and for euer.

49.

A Prayer in time of Peſtilence.

FAmine, Plague, and Warre, are thy ſcourges (O Lord) and thou throweſt them vpon the people for their offences: We haue repined, mercifull Father, in the aboundance of health, and employed our ſtrength in diſhonoring thy holy Name. Our members ſanctified for thy vſe and ſeruice, haue beene the preyes of Harlots, and officers of Satan. The very breath thou gaueſt vs to praiſe and tell thy wonders, hath mis-ſpoken, and blaſphemed againſt thee; iuſtly therefore doth thy conſuming Peſtilence ſnatch away our health, turne our ſtrength into nothing, rot all our members, killing vs by the infection of the ayre taken into our bodies, who haue continually breathed out of our bodies

bodies all blasphemie & corruption.

Yet stay (O mercifull Father) and hold thy reuenging hand, heare the cryes of thy seruants, groning vnder the tyrannie of this murdering disease, and be pitifull to vs. Remember (O Lord) that we are conceiued and borne in sinne, poore and vnprofitable creatures, vnable without thee to deserue the least drop of thy fauour: Mercifully assist vs with thy grace, and enrich vs with thy holy and spirituall vertues, that our prayers may come vp before thee, and bee acceptable, that hauing taken away this heauy persecution and plague, wee may for euer praise thy clemencie, and enioying thy louing mercy, feare againe to displease thee, who hast had so great compassion on vs, euen for thy Sonnes sake, who gaue himselfe vp to all torments, to keepe vs vnpunished.

50.

A Prayer in time of Warre.

O Lord God of Hosts, that fighteſt the battels for thy ſeruants, girding thy ſelfe with power & ſtrength, to ouercome and put to flight the enemies of thoſe that put their truſt in thee.

Be preſent (O Lord) with the Armies, which are gone foorth to oppoſe thoſe who labour our ouerthrow. Leade (O Lord) their Captaine, and conduct him through the midſt of their enemies: Giue him wiſedome and diſcretion, warily to foreſee all diſaduantages; inuincible courage, to oppoſe all dangers; and truth and loyalty, that he ſell not the faith & bloud of the people. Be at their counſels (O Lord) and determine for them. Bleſſe their ſtratagems, that vnpreuented they may take

take effect, and so order all the state of this Warre, that they may returne with conquest and victory.

Giue vnto the souldiers (O Lord) ablenes of minde & body, to be willing & strong to vndergoe al labours and assaults, concord and vnanimity, that obediently labouring for the weale of their Country, they may be made fit instruments of the others ouerthrow.

Blesse the Season of the yeere vnto them; moderate the extremitie of heate & cold, that they bee neither disabled by the one, nor distempered by the other. Let the Sunne and the Winde (O Lord) fight for them, the aduantages and inconueniency of place be on their side, that by thee, & through thee, being made cõquerors of their enemies, they may triumph in thy goodnes, and boast of thy louing kindnesses which endure from generation to generation. *Amen.*

51.

A Prayer to be said by a Husbandman, for the fruits of the earth.

O All prouident and carefull Creator, which hast giuen charge and influence to the heauenly Powers, to apparell and adorne the earth with varified and many coloured beauties, for the ornament and glory of this great All: and hast likewise blessed her wombe with a fit disposition to receiue the Husbandmans seede, comforting and cherishing it with her natiue vertue, and the generatiue power of the Sunne, till it re-deliuer it againe with great increase and profit, for the refreshing and sustentation of all mankinde: Powre downe, wee beseech thee, with thy heauenly

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and timely ſhowres, maturitie and fruitfulneſſe into her barren and ſterrill wombe. Giue her (O Lord) a timely Conception, and let the moderate fals of heate and water, deliuer her of plenty and aboundance, that all nations may reioyce and be glad. Send farre from vs that monſter Famine, the abortiue iſſue of her vntimely labour. Shut vp the Lightning (O Lord) and hold backe the Thunder; graſpe the Clouds, that ſhee periſh not with exceſſe of drought, and ſtay the waters in their fall, leſt ſhee miſcarry by drinking too much. Keep from her vnwholeſome ayres, deſtroying Mil-dewes, and the deuouring Caterpillers, which carried on the wings of the vvinde, eate vp the fruits of our labour. Giue vs (O Lord) a timely Harueſt, that wee may with ioy and comfort carrie into our Barnes

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what we haue with much labour and expence carefully ſowed. Bleſſe (O Lord) our ſtore like the Widdowes, for that giuing out of our neceſſary prouiſion to our poore Brethren, we may finde thy bleſſing left behinde; that neither caſuall fire, malice of our neighbours, nor the exceſſe of immoderate ſhowres deſtroy our Garners and Store-houſes: but holding our wealth as thy gift to bee recalled at thy pleaſure, wee may receiue thy bounteous largeſſe here, and full harueſt hereafter to thoſe promiſed, that haue beene carefull Stewards in thy Vineyard, euen for Ieſus, &c.

52.

A Prayer for the Widdowes.

HOw often, O Lord, haſt thou inuited me by thy holy Word to come vnto thee? How often haſt thou called, Come vnto me, all yee that are laden and oppreſſed, and I will eaſe you? Behold me here, O Lord, a poore and deſolate Widdow, depriued of my Husband, vnder thee, giuen to bee my onely ſtay and comfort; ſhut vp in my houſe, vnuiſited, vncomforted, vncounſelled, left in a ſea of troubles, and in a wildernesſe of buſineſſe; vnskilfull how to begin, and vnexperienced which way to wade thorow them, my children hungrie after my goods, and my kindred gaping after their Legacies; my ſtate vncertaine and litigious, called by contentious and euill-minded

minded persons into question of Titles and Tryals, meaning by oppression and might to teare from mee what belongeth not to them. In all these my troubles and afflictions, heauineſſe of minde, ſad and continuall griefes, I neither expect nor desire comfort but from thy holy Tabernacle: Looke downe from thy high and holy place, O Lord, vpon thy carefull and comfortleſſe seruant, and instruct her which way to take, in so many and confused miseries. Touch the heart, O Lord, of some honest and religious man, one who hath thy feare before his eyes, that hee may helpe and direct me in my vncertaine and doubtfull buſineſſes: and if it be my right, O Lord, that they would violently pluck from mee, bee neere vnto me, for thy mercie ſake, and raiſe vp thoſe that are skilfull in the Law, to deale faithfully with me:

faſten

faſten the Iudge, O Lord, vnto me, and open his eyes that hee may ſee my right, and deale according vnto equitie.

Bleſſe my children, and teach them obedience to thee, and dutie towards me, that I may be comforted in them; and giue mee grace, O Lord, to dedicate the remainder of my dayes to thy vſe and ſeruice, ſtrength to reſiſt and ouercome all contrarie motions and oppoſitions, that hauing faithfully obeyed thee in taking my husband; ſince thou haſt pleaſed to take him from me, I may liue onely to thee, ſo that death nor hell be able to diuorce me from ſo bountifull, ſo bleſſed, and all-pittying a Lord and Father. *Amen.*

53.

A Prayer for a Wife.

O Lord God, most mightie, which hast instituted and ordained Marriage for the holy vniting and ioyning together of one soule in two bodies, which should gouerne and direct all their actions to one end, mutually supplying each others care, ioyntly labouring through the cumbers and aduersities of this transitorie world, together bearing all troubles and discomforts, together partaking of all ioyes and solaces: Grant, I beseech thee, for the loue which thou beares thy holy Church, a type of which thou pleasest to make vs, that we may together faithfully serue & obey thy commandements, loue thee aboue our selues, and feare thee aboue all things.

Blesse,

Blesse, O Lord, I beseech thee, my husband in all his businesse and vndertakings, and giue him grace to call vpon thee for aide and counsell in all his enterprises; accept his labours, O Lord, and prosper the workes of his hands, that endeuoring painefully, and honestly to earne our refreshings, we may relye vpon thee for the good successe.

Grant vs, O Lord, a competent estate to maintaine our selues without ingagements to others, and to bring vp our children in thy feare; sanctifie vs with thy holy Spirit, that a vertuous and heauenly loue may dwell betwixt vs in all sorrowes and mis-fortunes, whatsoeuer it shall please thee to lay vpon vs, still comforting one another.

Forgiue, O Lord, and remit all our sinnes, and giue vs both grace to attend thy Diuine Will and Pleasure for the perfecting and establish-

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ing of whatsoeuer wee shall desire, that being made one by thee, and liuing one in thee, we may vndeuided enioy thy eternall company, world without end. *Amen.*

54.

A Prayer for Mariners.

I Haue seene and beheld *thy* wonderfull workes, and am amazed: I haue considered, O Lord, and meditated on thy vnheard-of mercies, and am astonished: Thou hast giuen vs a passage in the midst of the foming waters, the raging Seas haue incompassed vs on euerie side, and thou hast saued vs: The Rockes haue shidden themselues, awaiting our destruction, and the Shelfes haue prouided a graue for vs; terrible and dreadfull Tempests haue snatched away our Mast from vs, the deuouring Maine hath eaten

vp

vp our Anchor; Darkenesse hath ouer-shadowed the heauens, and taken the guide of the Starres from vs, and the confusion and imminent danger so amazed our Pilot, that he hath forgotten the vse of his Load-stone: and yet, O mercifull and all pittying Father, hast thou safely conducted and brought vs to our desired Hauen.

Thy mightie and out-stretched Arme hath supplyed the defect of our Mast; thy Mercie stands vs in stead of our Anchor; thy euer-shining goodnesse made way for vs through the midst of all darknesse; and thy eternall Prouidence, our neuer-fayling Load-stone, mercifully directed vs in the vnknowne waies of the wilde Ocean.

Praise the Lord, all yee waters, and let all the fishes of the Sea praise the LORD, and all yee that haue seene his wonders in the deepe,

deepe bee confounded and astonished.

For my part, O Lord, write them, I beseech thee, in the Table of my heart, that I may continually remember them with feare and trembling, euer acknowledging with praise and thankesgiuing, that thou hast taken mee from the mouth of the graue, and snatcht me out of the iawes of death; for which I will alwaies sing, There is none like vnto our God, who hath saued his people in the midst of destruction, hallowed be his name for euermore. *Amen.*

55.

A Prayer for Children.

O Lord God, from whom the most aged receiue their comfort, and the wisest their instruction; guide, I humbly entreate

entreate thee, my parents in the way of saluation; bee a staffe, O Lord, vnto their weakenesse, and a guide vnto their steps; renew their minds in the decay of their bodies, and giue them inward eyes to behold what their dim and fading sight can neuer attaine to, that they may walke in truth and righteousnesse all the dayes of their life. And graunt, I earnestly beseech thee, louing and gentle Father, that I may bee obedient to their holy and iust commandements, louing and carefull in performing, to my power, their precepts and instructions, requiting their former care of me, with my dutie and humblenesse.

Blesse me, O Lord, in my tender and vnexperienced yeeres, from all euill and lewd company, which may accustome me to idle and vnthriftie courses, inure my mind to labour for the

the attaining learning and knowledge: and graciously, O Lord, bestow vpon mee, as the groundworke of all other vertues, the gift of humilitie, being fittest for my yeeres, and most conuenient for grace to build vpon, euen for Iesus Christ his sake, who hath commanded all little ones to come to him. *Amen.*

56.

A Prayer for Seruants.

O Lord God, which hast bought vs all with thy precious Bloud, ransoming at as deare a price the Begger that feedeth on Almes, as Kings, that clothed in gold and purple, fare deliciously: Giue me grace, O Lord, to be contented with the estate thou hast placed me in, and let mee not repine at the lowneſſe of my place, but

but keeping heere my ſtation, and carefully watching for the time of my freedome, I may at laſt obtaine eternall libertie.

Proſper, O Lord, of thy accuſtomed bountie and goodneſſe, my Maſter and Miſtreſſe: bleſſe them with thy feare, and endue them with thy holy Spirit, that they may truely obey and honour thee. Humble me, O Lord, before them, and giue me grace, faithfully to execute what they ſhall lawfully command: Let mee neuer entertaine a thought to wrong them, but deale truely and vprightly in whatſoeuer they ſhall commit to my charge, knowing that thou art a ſeuere and All-ſeeing Iudge, who wilt one day call mee to account for all my offences: let me be ſtudious and diligent to diſpatch what they ſhall appoint mee to do, not miſ-imploying my time to their loſſe and preiudice.

Saue

Saue me, O Lord, from the companie of those who delight in wickednesse, and vnder whose tongues lyeth guile and deceit: Preuent me, O Lord, by thy neuer-erring wisedome, and assist me with thy grace, that I may truely serue thee, and them whom thou hast appointed ouer mee, that I may at length be preferred to thee, in thy eternall Kingdome, who liuest and raignest, world without end. *Amen.*

57.

A Prayer for one that is sicke.

WIth what face, O Lord, shall I approach before thee? How shall I dare to lift vp my voyce vnto thee? What can I say for my selfe, or what shall I offer? Shall I entreate health of thee, who in the fulnesse of it haue dedicated it to thy enemie?

mie? Shall I proffer to serue thee, that am vnable to helpe my selfe? Shall I request thy loue and fauour, who haue euer beene thy professed enemie, and now come onely to beg it, when I am vnder thy wrath, readie to receiue damnation for my hainous and horrid transgressions? I confesse, eternall and euer-liuing God, that I am not worthy that a thought of thy goodnesse should enter into so pollured a mansion: I acknowledge my selfe to haue deserued more punishment then hell can lay vpon me, who haue daily, hourely, nay knowingly, so grieuously offended thy Diuine Maiestie, now onely offering my selfe to thee when sin can make no vse of mee: Yet, O mercifull Father, consider I beseech thee, what my substance is, how mightie my enemies, and how fraile my owne condition: Forsake me not, I beseech thee,

though I come ouer-late vnto thee; thy mercy I know, O Lord, is able to forgiue more then I am able to commit: By that bottomeleſſe welſpring, I beſeech thee, haue pittie on me, and comfort me, leſt I deſpaire and dye: For my ſinnes are terrible vnto me, and appeare before me clad in their deformitie: the deuill, whom I haue thus long ſerued, now puts me in minde, and repreſenteth the horrour of hell vnto mee: O ſweet Ieſus, haſten vnto mee; and ſince thou didſt vouchſafe to put on Humanity for our Redemption, forſake me not now a miſerable and afflicted creature, lying at the feet of thy mercy, who determineth neuer to riſe, till thou ſay vnto him, Thy ſinnes are forgiuen thee. Lend me, O Lord, if it bee thy holy pleaſure, a little more reſpit to call vpon thy Name: Lengthen my daies that I may repent

pent mee, and winne thy fauour by seeking after thee: But if otherwise thou determine, make me, O Lord, readie for thee, and let my humble confession, hearty and true contrition, with the acknowledgement of thy infinite and boundlesse Deitie, as it did the Thiefe vpon the Crosse, saue me from prepared ruine and destruction, sweet Iesus. *Amen.*

58.

A Prayer for Womans Deliuerance.

VNsearchable, O Lord, are iudgements, and wonderful the workes of thy hand; thou hast made & fashioned a Lump of flesh in my wombe, thou hast giuen it life to grow, to feed and be nourished; thou hast adorned and beautified it with limbes and senses; thou hast, in thy mercy, inspired a

liuing soule into it, whereby it may hereafter be capable of thy loue and euerlasting felicitie: Now the period, O Lord, draweth neere, and the time appointed for the deliuery & giuing vp this burden, be neer, O merciful Father, vnto thy seruant, & strengthen me in this my sore labour and trauell: comfort me, O Lord, in my agony, that I faint not vnder the throwes and dreadfull pangs of the approaching & neere-ensuing birth: let no vaine feares affright me, or the thoughts of what I must suffer, be terrible vnto me; Let me be comforted, O Lord, in thy promise, and the blessing that must proceed from my loynes; hearten me, patiently to endure my torments: hasten, O Lord, my deliuery, and giue the fruite of my womb an easie passage, that with the sight of a well-formed childe, I may be made a ioyfull mother: grant it, O Lord, right shape, and keepe

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the life which thou haſt giuen vnto it, that it may be borne anew of water and the holy Spirit, to be made partaker and heire of thy euerlaſting Kingdome.

But if, O Lord, thou in thy eternall Wiſedome, haſt otherwiſe prouided for me, appointing me in the neuer-againe dying birth, to be reſtored vnto thee, mercifully aſſiſt me in this my laſt paſſage, that confident in thy promiſes made to all, I may ioyfully giue my ſelfe as a well-pleaſing ſacrifice, awaiting thy diuine Pleaſure, and commending and committing my ſelfe into thy hands, patiently expect the bleſſed houre to be deliuered from the ſinfull priſon of this tranſitory world, into that euerlaſting Habitation, where dwelleth infinite ioy, world without end. *Amen.*

59.

A Prayer to bee said when you goe into your bed.

BLesse me, O Lord, preserue and keepe mee, from all the dangers of this night: Saue and deliuer me from the ancient enemie, who through immoderate sloth & negligence hopeth to betray me: Visite, O Lord, my soule, though farre too meane to entertaine so royall a Guest; yet sending thine owne prouision before thee, holy vertues, chaste and simple thoughts, thy lodging may be the better prepared for thee. Settle and gouerne, O Lord, my phantasie, that it range and forme not wilde and vnlawfull apparations; stay my memorie, that it search not after vaine and idle pleasures; fill my vnderstanding with thy goodnesse and mercy,

mercy, that being wholly and inwardly busied with thee, I may escape the snares and nets of Satan, and wake to my owne comfort, and thy glorie, sweete IESVS. *Amen.*

60.

A Prayer against idle Talke.

SEt a watch, O Lord, before my lips, that I defile not my mouth with dishoneſt and vnſeemely ſpeeches, betraying the hearers, to ſinne and vncleanneſſe: Keepe me from their companie whoſe delight is in wicked talke, leſt I periſh with them: Let my tongue deliuer forth thy prayſes, and be the Trumpet of thy neuer-ending mercies: grant me a ſingle and vnpolluted heart, that I may reuerently adore thy Myſteries, and bee the honorer of thy Glorie and

Maiesty: Keepe my eyes from wandring after the concupiſcence of my delires, that I bee not ouer-taken and made priſoner to ſinne and death. Place my thoughts vpon thy bitter Paſſion, whoſe mournefull acts may put away all idle delights and pleaſures, and faſten mee vpon thy Croſſe, to weepe and lament my paſſed offences, for that ſweete Name of IESVS, in whoſe merites all fleſh muſt be ſaued.

61.

A Thankeſ-giuing.

O God, moſt high, moſt mightie Creator of heauen and earth, which out of Nothing, haſt made and formed this beautifull All, created ſt the glorious Firmament fretted with Starres, the euer-ſhining Sunne to giue

giue light by day, and fireſt the Moone to baniſh the nights darkeneſſe: giuing life to the Fowles of the Aire, the Beaſts feeding on the Earth, and the Fiſhes whoſe dwelling is in the waters below, for the vſe and ſeruice of man, making him according to thy owne Image, ennobling him with Vnderſtanding, Will, and Memorie, to conceiue and apprehend the glorious workes of thy hand; Redeemed him with an vnparalell'd example; preſerued and kept him with an vnimitable care and prouidence: How ſhall hee render thee condigne and worthie prayſes, for theſe thy vnſpeakeable and vndeſerued benefites? How ſhall hee render to thy diuine Maieſtie, thankes equall and befitting ſuch infinite and innumerable graces? How many, O LORD, haue dyed in the wombe! How many neuer attained

the blessed regeneration of Baptisme? How many reconciled, and entred into the state of grace, haue, through their owne corruption, frailtie, and the suggestion of the diuell, lost it, and falne away from the faith of thy neuer-erring Word? How often, O Lord, haue I transgressed and sinned, spurned at thy secret Callings, and refused to entertaine them? and yet, O Lord, hast thou patiently expected my conuersion, giuen me further time to repent me of my carelesnesse and back-sliding, sending thy holy grace to enable me to call vpon thee for mercy and forgiuenes. Praise God, O my soule: for his louing kindnes endureth frō generation vnto generation; he hath not dealt so with euery man, nor so aboundantly showred his fauor to all his people. I will magnifie him from the rising of the Sun, vnto the going downe of the same,

who

who hath raised me from death, and not suffered mee to goe downe into the Pit; who hath forgotten my wickednesse, and remembred himselfe of his goodnes: glorie be vnto thee on high, and praise vpon earth, who hath giuen charge to his Angels to keepe vs in all our wayes.

62.

A Prayer for direction in all our affaires.

GIue me grace (O mercifully and truely louing Lord, that I may with all singlenesse of heart, ardency and earnestnesse of spirit, wisely and carefully search after those things which may be pleasing vnto thee. Order and so dispose of me, that I may faithfully and truely performe those things, which thou requirest of me, and giue

giue me knowledge (O Lord) to doe it as it ought, and is most expedient for my owne soule. Grant (O Lord God) that I neither grow presumptuous, seated in Prosperity, nor be cast downe, despairing with the frownes of Aduersitie. Let thy fauour be my onely delight, and my discontent, thy displeasure. Let me endeuour to please none, nor be afraid to displease any but thy selfe. Let all transitorie things be base in my sight, and what belongeth to thee, be onely acceptable, and thou, O God, aboue all. Let the paines (O Lord) which are for thee, be aboue any pleasure, and pleasure without thee, seeme tedious, and vnwelcome. Grant me often to desire the accomplishment of good things, and in my relapse, to spring vp againe, with full purpose of amendment. Make me (O Lord God) obedient, without grudging; poore,

without

without quailing; chaſte, without pollution; patient, without murmuring; humble, without diſſembling; merry, without diſſolutenes; ſad, without deiection; graue, without auſteritie; pleaſant, without lightnelſe; fearefull, not deſpairing; true, not doubling; doing good, without preſumption; admoniſhing my neighbour, without arrogancie; edifying him by word and example, without diſſimulation. Giue vnto me (Lord God) a watchfull heart, that no curious cogitation may draw me from thee: a noble one, that no vnworthy affection may triumph ouer it: a ſincere one, that no euill intention may bend it from thee: an inuincible heart, that no perſecution may glory in his ouerthrow: a generous one, that no peruerſe and violent paſſion may challenge rule ouer it. Beſtow on me (O Lord) an vnderſtanding, knowing thee: a dili-

diligence, seeking thee: a wisedome, finding thee: a conuersation, pleasing to thee: a perseuerance, faithfully expecting thee: a confidence, finally embracing thee; to be pierced with thy punishments through repentance; to vse thy benefits in this wayfare by grace, and at length by glory to enioy thy ioyes in thy countrey, who liuest & raignest, &c.

63.

A Prayer for great Personages.

O Most mighty, high and euerliuing God, King of all Kings, Lord of all Lords; the onely gouernour, Creatour and aduancer of mankinde, which hast pleased to call me to honour and promotion, making me a Ruler and director of thy people: Teach me (O Lord) the way to bee humble

humble in mine owne eyes, that I may louingly and courteously entertaine any poore brethren, as great and noble in thy sight, and bought at as deare a rate as the mightiest. Giue me (O Lord) singlenesse of heart; cleannesse of hands; truth of tongue; meekenes of Spirit; that I may in all affayres and businesses of the generall State, respect aboue all things thy glory; next, the weale of the publique; and lastly, my own peace and content, which in the vprightnes of a good conscience, make O Lord, firme vnto me. Take from me, I earnestly beseech thee, the fire of Ambition, lest dallying with vnholy flames, I returne to inglorious Ashes. Quench in mee (O mercifully louing Father) the longing thirst of new Titles and Dignities, acknowledging it a blessing aboue any desert of mine, to be thy Creature, and fearing the charge and burden already.

already imposed vpon me, endeuour with all lowlinesse to render thee a iust account. Grant that my power may be a shelter, not oppression to the weaker: and the noblenesse of my birth, a continuall remembrancer how to bring forth vertues and actions, worthy and beseeming that height and superioritie, that in all things squaring the line of my life, and ordering all my thoughts, actions and endeuours, by thy precepts and instructions, I may leaue my example as a holy practice to others, and die in thy fauour, that I may liue eternally with thee, world without end.

64.

A Thanksgiuing for the recouerie of our High and Mighty Soueraigne, King IAMES.
April 1619.

INcline thine eare vnto vs (O Lord) and mercifully heare our supplications and prayers that we make before thee, for hauing speedily and happily deliuered our most gracious King, thy humble Seruant; redeeming vs, in preseruing him from the many troubles, and vncertaine dangers, which any alteration may bring vpon vs. Keepe him (O Lord) to thee for vs, from the bloudy hand of home-bred Treason, which endeuoureth violently to spoile him, and saue him by thy mighty power, from the ambitious desire of Forraine inuasion, which vnlawfully plotteth and goeth about to gripe into their hands

the

the rule and ſtate of this Kingdome, ouer which by thy ordinance and eternall prouidence he is made chiefe Lord and Ruler. Defend him (O merciful and all-louing Father) from the Tyrannie of ſickneſs, which ſeeketh to deſtroy nature, and ſteale away life from him, and what other infirmities the weakeneſſe of nature, want of digeſtion, diſtemperateneſſe of Ayre, or any other naturall cauſe may bring vpon him. Be pleaſed (O Lord) to eaſe and cure him by thy all-reſtoring hand, who cameſt into the world to heale all maner of diſeaſes, that wee may perfectly enioy him in his vertuous gouernment, with the bleſſed fruits and increaſe of it, to thy eternall glory, his owne ſaluation, and our comfort, peace and tranquillitie, euen for Ieſus Chriſt his ſake, our onely Lord, Mediator and Sauiour. *Amen.*

Another.

65.

Another.

AWake vs (O Lord) from ſinne and iniquity, that we deſerue not thy Scourge and Rod, in vntimely depriuing vs of thy faithfull Seruant, our moſt gracious King, whom thou haſt mercifully placed ouer vs. Giue vs loyall & obedient hearts, that we may truely and humbly vnder thee, loue, honour and obey him: conſtantly vnite our ſelues to him, and vnperſwadably become his followers and liege Seruants. Continue (O Lord) thy care and fauour to him, that he may as hitherto reciprocally tender & reſpect the good and weale of vs his poore & vnder-Subiects, eſteeming vs helping and neceſſarie members of himſelfe, profitable to execute and vndergo what he

he ſhall in thy feare and Religion charge and command, that we ſtriuing and endeuouring to become perfect Imitators, and Types of thee and thy Church in vnanimitie and tranquillitie, may with one conſent labour the ſetting forth of thy honour and glory, with our owne well-doing and eternall happineſſe. *Amen.*

66.

A Prayer againſt our Enemies.

MAke vs (O Lord) mighty and ſtrong, armed in the confidence of thy all-preſeruing and powerfull Arme. Stretch it foorth (O Lord) and ſcatter our enemies, who haue conſpired, and are combined againſt vs. Behold (mercifull Father, the infinite and innumerable troupes they haue gathered and muſtered

ſtered together, to ſpoile and ruine thy people, who haue no hope nor truſt, but in thy mercies. Their Armies couer the face of the Land, and their Ships haue not Sea enough to weild their huge bodies: they glory in the deſire and aſſurednesse of bloud and ſlaughter, and meditate all the day long, on Rapine and Crueltie. They haue in their thoughts the murdering of Sucklings and Infants, and the deflowring of Virgins is euer before their eyes: they ioy in repreſenting to themſelues the Ranſacking the ſubſtance of poore mens labours, and feeding their Ryots with the ſweat of others browes, determining to leaue no barbarouſnes vnpractiſed, or vn-attempted. Smite them (O Lord, in the height of their pride, and bring their mightineſſe and ſtrength to nothing. Let the Sea (O Lord) which they haue inhabited,

ouerthrow their proud buildings, and destroy them: The Sunne and winde (O LORD) vndoe and put to flight their Land-Souldiers, with tempests and heate; that wee thy seruants being deliuered from the feare of our enemies, may serue thee all the dayes of our life, glorifying and magnifying thy holy name, who art the giuer of all victorie. *Amen.*

67.
Another Prayer for deliuerance from our Enemies.

EVermore will I cry vnto thee, and all my life long meditate on thy mercies, who wilt not suffer the scornefull and proud to preuaile against thy seruants; nor the mischieuously-minded to haue the vpper hand ouer them. The Enemies (O Lord) presumptuous,

sumptuous, and ouer-daring in the strength of men, and Chariots, haue prouided whips and torments for thy people, not seeking vvhich way to ouercome; but to torment, as assured to ouercome. They come (O Lord) not to fight, but ouer-runne; not to giue battaile, but destruction vnto thy seruants. Preuent (O Lord) their malice, and vndoe their subtill, and well-laboured Stratagems: Make them acknowledge thee the bestower, and man with all his Engines, but thy Minister, to bee ordered as it pleaseth thee. Let them see (O Lord) their Chariots ouer-turned vvith their owne guiders, their Horses made a slaughter by the ill direction of their owne masters, and the Souldiers in the day of Battell crushed with the weight of their owne Armour, that they may not be able to lift vp their hands against those,

who

who put their whole trust and hope of victory in thee. Grant this (O Lord) for the precious bloud of thy onely Sonne; in whose name we are assured to obtaine all our iust petitions. *Amen.*

68.

A Thanksgiuing for the ouerthrow of our Enemies.

3. SIng vnto the Lord a new Song, for hee hath done marueilous things, with his owne right hand, and with his holy arme, hath he gotten himselfe the victorie. This is the day wherein the Lord redeemed vs, and hath taken vs from the hands of our enemies: let vs proclaime it to all generations, and let the farthest Nations heare of his louing kindnesses. When our Souldiers were amazed, our Lord comforted them, and in the mul-

multitude of their enemies was a stay and Bulwarke vnto them: He guided their shot, and gaue might and power vnto their armes, to beat and disperse the growing Host, which threatened in their fury to ouerwhelme them: he discomfited them, and tooke their heart from them, returning them with greater feare, then they marcht on with assuredne. When our Captaines, confounded with the danger of the fight, and confused with the tumult of their Souldiers, forgat their skill in leading, he conducted & brought them on againe, ordered them, giuing life and spirit to the fainting and fearefull troupes, that they fell vpon their enemies as enraged Lyons, scattered them, and pursued them to a shamefull retyring, and dis-honourable yeelding. This is thy worke (O Lord) and it is wonderfull in our eyes, and shall ex-

preſſe thy goodnes in the confuſi-
on of thoſe mis-beleeuing people
that doe not acknowledge thee. But
giue vnto vs (O Lord) that haue
receiued this bleſſing at thy hands,
to vs that haue mightily ſeene thy
euerlaſtingneſſe and power in our
owne vnexpected ſafety, and vn-
thought of ruine to our enemies,
humble and obedient hearts, fired
and inflamed with this thy high
and vndeſerued bounty, that wee
may neuer forget the Day of our
Deliuerance, but leaue it holy to all
ages, magnifying and extolling thee
the giuer of all conqueſt. Let no ſe-
curitie take from our eyes the dread-
full and ouer-paſſed danger; no laſh-
ing or confirmed peace, the memo-
ry of this fierce and cruell battaile
fought by thee, and obtained by
thee; but hauing it freſh and emi-
nent before vs, continually praiſe
and laud thee who haſt preſerued vs,

euen

euen for thy owne honour and glory, which bee euerlasting, world without end. So be it. *Amen.*

69.

A Prayer for present necessities.

O Gracious and euer-louing Lord, which out of thy bounty & infinite fauour, hast promised to heare the Petitions of those that aske in thy Sonnes name, to whom our necessities are knowne, and our wants manifest. Grant (we beseech thee) most mercifull Father, that we may by thy eternall prouidence, be relieued and succoured, miserably languishing and groning vnder the waight of our low and desperate extremities: put it into the hearts of some of thy seruants, to call vs to them, and giue vs employment, that we may by the swear of our browes labour to main-

taine and keepe our selues and children, and aboue all, let vs patiently endure and vndergoe what calamities shal euer fall vpon vs, wel knowing they are imposed for our sinnes, and farre short of their desert and due, still expecting thy mercifull hand to redeem and deliuer vs from them. Thou (O Lord) which takest care of the Flowers of the field, and enrobest the Lilly aboue the ornaments of Kings, wilt not I (know) leaue thy Children and Seruants for euer; nor giue them ouer to bee an ignominie and shame to their despisers, but that they shall at last reioyce and sing vnto thee; Our Lord hath heard our prayers, and mercifully considered the Petitions, and earnest requests of his seruants: he hath fulfilled his promise, and graciously succoured and sustained them: praised be the name of the Lord, now and for euer. *Amen.*

An

70.

Another Prayer intreating Remission of sinnes, and constancie in good purposes.

GIue mee leaue (O Lord) to speake vnto thee, and in thy presence to vnloade the griefe and troubles of mind, which burden and disquiet mee, taking away my sleepes, and laying violent hands on the comfort and content I should enioy in thee. Why am I (O most mercifull Father) forsaken, and giuen vp to the wilde desires and concupiscences of my flesh? Why am I left a prey to Satan, and laid open to his subtill and secret temptations? Why hath the multitude of sinnes as a Sea growne vpon mee, and the number and dayly practice of my offences taken away almost hope of my safety and re-

couerie. Am I (O Lord) markt for a vessell of dis-honour, and shall thy Omnipotencie be seene in my destruction? Though these things are worthy the hainousnesse of my transgressions: yet are they not beseeming thy exceeding and infinite loue and mercy: and though it may well accord with my rebellious and traiterous disposition, daring to breake and violate thy lawes and commandements; yet can they no way suite and agree with thy vnbounded and vnlimited Charitie, which left'st Heauen, and mingledst Humanitie with thy Deitie, to saue and recall sinners and offenders. In the bowels therefore of thy mercie, I beseech thee, by thy vnspeakable and vnexpressible bounty, which gaue thee vp to death, euen to the Death of the Crosse, and all those fore-running, spitefull and torturous agonies and abuses, not to take away

way thy grace from me, nor leaue me to my selfe, who am nothing but pollution and vncleannesse, vncertaine what way to take, yet certaine to runne into loosenesse and deformitie, without thee, being, O Lord, taken as it were with a deadnesse, or at least a forgetfulnesse of thee, rather carelessely neglecting, then violently drawne away from thy holy inspirations, growing insensible, and as it were, stupid in all things which belong to thy honour, and my owne saluation: which of all others and is the most terrible fearefull back-sliding and Apostasies. For were I carried away with other delights, or onely bewitched with sensualitie, I might well hope, when time, and facietie had sufficiently displaied their vanity, at last to retire & grow weary of them: but from this stupidnes & cold numnes of my careless conscience. Without

thee (O Lord) who can reuiue me? from this heauy & death-like sleepi-nesse, but thy almightie voice, what can awake me? To thee (therefore) I humbly submit my selfe, and pen-itently prostrate my selfe before thee; desiring thee, for that eternal and all-comforting name of thy sweet Son Iesus, to giue mee a feeling of my owne desperate and dangerous e-state, to take away the dead and im-posthume vices, which haue ouer-growne goodnes and vertue, so that I may perceiue, what is wicked or sinfull, made the same with me by a long custome. Grant me (O boun-tifull and louing Lord) constancie and perseuerance in the good deter-minations, wherewith thou shalt in-spire, lest I fal into a relapse, & perish vnsuccourably; euen for thy owne mercies sake, which from the begin-ning of the world was intended to saue sinners. *Amen.*

75.

A Prayer in Sickness.

NOw I am weakest (O Lord) in estate, be thou strongest, and inlighten and comfort my Soule in this darknes and torments of my Body. Satan hath incompassed me on euery side, and as assured of victory, hath laid aside all his faire and eye-pleasing disguises, pulling off his beautifull visor, and in his owne horrible and dreadfull deformitie, telleth me plainely I am his. There is no sinne (my most mercifull and euerlasting Redeemer) which hee is not in the vglyest and desperatest manner ready to lay before me, more carefull now to call them to my memory, then he was before, to banish them for euer. He telleth me it is thine own Doctrine, that the wages of sinne is Death, and

that euerlasting, world without end. But shall hee (O iust and righteous Iudge) be my accuser and witnes against mee? Shall he betray me to a sinne, and be rewarded for reuealing it? I protest before the Throne of thy diuine Maiestie, that he alone, ioyned with the world and the flesh, hath wrought vpon my frailtie, and subtilly seduced mee to all kinde of sinne, and enormitie: that he alone hath perswaded mee to offend thee my Lord and Maker, laying thy heauy displeasure, and terrour of thy iudgements before me; seeking either to draw me to despaire, or an vnwillingnes to enter into the due consideration of my hainous mis-deeds. I doe therefore wholly abiure and detest him, abandoning for euer his friendship and seruice, and relying on thy powerfull and available Passion, in the preciousnesse and value of it, offer vp my selfe vnto

thee,

thee, beseeching thee for thy owne merits and goodnes, to accept a forlorne and despayring sinner, who (without thy mercy) is readie to bee swallowed vp by the eternall gulfe of hell fire. Moderate, O Lord, my sicknesse and paines, that I may the freelier haue recourse vnto thee; strengthen and confirme my fainting and decaying voyce, that I may the earnestlier cry vnto thee: And aboue all, O my most sweete and amiable Lord, comfort and aide my drooping and fearefull heart, that I may continually meditate on thee; that if it bee thy will and pleasure, I may escape the vengeance prepared for those that dye out of thy fauour; and if thou shalt please to call mee forth of this mortall life, I may liue with thee, & put on immortality, euen for thy holy Names sake: to which be all honour & glory, world without end. Amen.

72.

A Prayer to be said, before any worke wee goe about.

IN vaine, O Lord, rise wee earely, and sit vp late, eating the bread of carefulnesse, turmoyling and tormenting our selues with great labour and wearisomnesse vnlesse thou, O Lord, giue a blessing: In vaine toyleth the Husbandman, plowing and sowing, vnlesse thou water it, and giue the increase: In vaine endangereth himselfe the Marchant, furrowing and turning vp the waters, vnlesse thou prosper and guide his Ship. Since thou fillest euery thing with blessing, be pleased at this time onely, Lord and Sauiour, to looke mercifully and fauourably on the industries and labours of thy seruant, and multiply them as thou didst the old womans

mans lar, who gaue of it to the Prophet: grant that wee may prosper and haue, giuing of our abundance to those poore brethren that want it, rather then to bee driuen to aske it: Yet in all, O Lord, thy will bee done, to the extremest powerrie, nay, death it selfe. Giue me, O Lord, a true feeling of my selfe, that I may rather respect goodnesse, then gaine; and aime rather to liue honestly, then richly; affecting a mediocritie, not aboundance, lest I be puffed vp with the vaine and gawdy shew of vncertaine wealth: Grant, O blessed Lord and Sauiour, that I may in all my courses and enterprises haue before my eyes the end whereunto they should be directed, which is, onely in this warfare and pilgrimage, to prouide me necessaries for my voyage to that holy Land, wherein al thy children and seruants haue before the beginning of the world,

world, a portion and inheritance laid out and reserued, that I may with that prouidence and care to furnish and store my selfe, that I be neither forced with *Esau*, for want and indiscretion, to sell my birthright for fading and transitory reliefe, nor with the proud and mighty, exalted with the infiniteneſſe of their treasure, despise and grow careleſſe of it; but in all things making my selfe obedient to thy will, be found worthy to take possession of it. Grant this, O sweete Iesus. *Amen.*

73.

A Prayer for Remission of sinnes.

I Humbly confeſſe (O Almightie and euer-liuing Lord) that I am vnworthy the bread thou in thy mercie bestowedſt on me; vnworthy

worthy to infect the ayre with my breath, who spend it to thy dishonour, and my owne defamation; most vnworthy the least of thy blessings which I haue plentifully receiued of thee; and that I tremble to come into thy presence, my sinnes striking horrour and terrour to my heart, lest I be swallowed vp for my offences, and wickednesses daily committed, and yet vnrepented: But, O most mercifull and allouing Father, take thy Eye, I beseech thee, from them, lest thou in thy iustice bring me to destruction, and fixe it on the bitter Passion of thy deare Sonne, behold him, O Lord, scourged, buffeted, reuiled, spet vpon, and despitefully crucifyed for the hainousnesse of these my transgressions; and in the preciousnesse of this satisfaction, be pleased, (O Lord) to giue eare to the humble and sorrowing lamentation of a

despised

despised and contemned sinner, who is heartily and truely sorry for these his misdeeds and trespasses; desiring thee of thy infinite bounty, to inspire him with thy grace, that hee may for euer hate and detest the guilt and monstrousnesse of them. Strike mee (O Lord) with a true feare, not onely of thy mightinesse and iudgements, but of thy mercies and louing kindnesse, that I may bee vtterly ashamed and confounded to offend so fauourable and indulgent a Father, who hath not dis-inherited, nor cast off so notorious and disobedient a sonne, but in his mercy reserued a portion for mee: which (O blessed and all-louing Lord) make me worthy of, that I may euer praise, and glorifie thy clemencie, world without end.

A

74.
A Prayer for Perseuerance.

SInce, O Lord, not hee that attempteth the course, but he that continueth to the end; not those Virgins who came late, but they that watched continually, haue the promised and expected reward; giue me aboundantly of thy blessing, that I may not onely endeuour well, purpose good things, and perhaps beginne a reformation and vertuous amendment, but continue (O Lord) and perseuer all my life long, that by the practice of a holy and religious life, I may bee weaned and with-drawne from the transitory and seducing pleasures which gawdinesse and custome haue made strong in mee, and awaite the subuersion and rooting out of all things good and vertuous: settle

firme

firme in me (O Lord) an vnwearied determination of a daily progresse and going forward in thy seruice, since to stand still, is to expect the enemie: and bridle and take from me the seeds and bloomings of vice, that I deceiued with their seducing, yeeld not to them, but perfectly and zealously labouring to follow the steps of so good and great a Maiestie, may at last receiue the hire which thou hast reserued for those that diligently employ themselues in thy Vineyard.

75.

A Prayer in Affliction.

MOST gracious Redeemer, which art alwaies mercifull, alwaies a preseruer, whether thou send vs ioy or sadnesse; for great is thy mercy which by outward afflictions, as by

a sharpe medicine, heatest the inward man; and by temporary troubles preparest vs for euerlasting ioy: euen as thy selfe hast opened the way for vs to true felicitie, by thy owne steps: Grant that I may drinke this cup patiently and obediently, as giuen of thee. But these troubles, O blessed and meek Sauiour, fall heauy on me, my proud and enuious disposition grudging and repining at them: Giue me (O Lord) in cure the happie and heart-comforting spectacle of thy precious Passion, that beholding thee ouer-flowed with bloud and sweate, cruelty hauing vsed seuerall torments to let it forth, I may account my selfe happie in so sweet a societie, and my rancour and swollen desires ambitiously puffed vp with malicious and aspiring thoughts, may at this sight fall low, and bee asswaged, the venemous and poysoning sting of the subtile

ſubtill ſerpent, bee drawne and caſt from me, by beholding thee the example of all patience and gentlenes. Endue me, O Lord, with an abſolute contempt of all theſe vaine and gawdie ſhadowes, whoſe pompe and outward glorie are rated at ſo high an eſtimation: Let me look inwardly onely, and all my care be to be richly and ſumptuouſly attired within; Let mee aime at no peace but that of a good conſcience, fearing onely thy rebuke and diſpleaſure, but for thy ſake highly eſteeme all the contempt the world can throw vpon me, the ſcoffes, diſdaine and baſe regard they can afflict me with, the reuilings, ſlanders, imputations, which enuie and ill tongues can lay vpon me; ſince promotion and high reſpect are no badges of thy ſeruants commendation, and gracefull language no titles of thy followers, nor ſecurity

and

and worldly felicitie, any testimonies of thy loue and fauour; to which onely (O glorious example of all vertue) let me ambitiously aspire, thorow the burning Furnaces, the Lyons Den, the Axe, Stones, or what new cruelties soeuer Tyrants, witty onely in mischieuous inuentions, can for the professing thee, inflict vpon mee; since to lose all the world, and win thee, is a purchase vnualuable, & vnspeakeable; which grant, for thine owne Names sake, I may happily attaine, *Amen.*

76.

A Prayer in extremity of sickenesse.

O Iesu Christ, the onely hope of them that liue, and eternall life of them that die, I wretched sinner, submit my selfe wholly to thy Diuine Will, whe-

whether it pleaseth thee my soule shall longer remaine in the prison of this my bodie to serue thee, or depart out of this world, I am sure what is cõmitted to thy mercy, can neuer perish: I wil lay down this my fraile and miserable body, with a willing minde, namely, in hope of resurrection, which renders it to me againe much more happie. Strengthen, O truely-mercifull and all-louing Sauiour, my soule with thy grace, against all temptations, against all the assaults of Satan. Inuiron me with the shield of thy mercy, by which in times past, thou restoredst thy Martyrs vnconquered, against grieuous torments and cruell deaths. I see nothing in my selfe which can bee a help vnto me: all my hope is in thy inestimable goodnesse: I haue no merits or good workes to alledge to thee; but alas, I behold on euerie side, many wicked

ked and sinfull offences, many malicious and enuious transgressions, many lewde and lasciuious acts, which are here readie to accuse and condemne, and as much as their exclamations can further, desirous to throw me to euerlasting hell, and perdition. What Aduocate so mercifull as thy selfe? Who so powerfull? And who more willing and readie? Who can better deliuer what must at this time preuaile for me, being a story of thy owne loue and mercy? Who can shew the skars of those honourable wounds which were gotten in the redemption of mankinde, but thy Almightie selfe? Who the print of those lashes which all ouer skarrified thy innocent flesh, for the painting and artificiall discolouring ours? Who with fortie dayes Fasting, expiated our riotous and superfluous Feasts, but thy most mercifull selfe? Wash,

away

away (O Lord) with thy precious Bloud, the contagious spots of my hainous offences, and let thy neuer-failing Iustice answere in iudgement for my presumptious iniustice; thy great and mightie merites be an acceptable propitiatorie for the multitude of my misdeeds: and grant (O louing and all-gracious Lord) that thy grace may increase aboue my sicknesse: let not my faith faile, my hope faint, my charity waxe cold, nor humane infirmity, ioyned with the feare of death, cast mee into the bottomelesse gulfe of despaire, but that when the eyes of my body are shut and closed vp, the euer-waking eye of my minde may looke vp and bee comforted in thee; and that when the vse of my tongue shall be taken from me, my soule may then incessantly and continually cry vnto thee, O Lord, into thy hands I commend

mend my spirit: to whom bee honour and glorie, would without end,

77.

A Prayer in the Spring time.

O Almightie and euer-liuing God, the powerfull Creator of heauen and earth, ordaining them with their seuerall Lights and Ornaments, for the necessarie vse of mankinde, appointing them in their distinguisht seasons to yeeld food and sustenance for the maintenance of thy People; Wee giue thee humble and heartie thankes for this moderate and timely Spring, refreshing the decayed earth, with the kindly heate of the Sun, and temperate falls of raine and water, renewing in vs a comfortable expectation of our Resurrection, in beholding how thy mercifull and All-able hand hath

freshly apparelled the naked and barren fields, beautifying them with seuerall sorts of flowers; loading the Trees disroabed and withering, with new buds and blossomes; the earth her selfe shooting forth her seeds long time buried in her wombe, with the hope of a happie and plentifull increase, to the great ioy and consolation of thy seruants: Grant, I beseech thee, that wee being renewed and borne againe by holy Baptisme, and hauing cast and throwne off the old man, may become new creatures, neuer more to returne to our old sinnes, but that by the sweet assistance of thy holy Spirit, wee may increase in continuall innocencie, and day by day, more and more bee adorned with the flowers of vertue, alwaies growing vp in the knowledge of thy excellencie, that wee may receiue a blessing at thy hand to spread and

flourish, bringing forth good fruits of a quiet conscience, and sweete smelling sauours of a pure zeale and charitable deuotion; euen for Iesus Christs sake. *Amen.*

78.

A Prayer in Summer.

EVer-mouing time (O mercifull Father) deliuereth accordding to thy behests, in their due seasons, the foure quarters of the yeare, and from thy bountie we receiue their timely fruits; the Spring hath alreadie discharged and vnloaded himselfe, bestowing with a full hand, the small store he hath beene entrusted withall, leauing great hope of plentie and aboundance: Prosper it (O Lord) and bring it along to maturitie and ripenesse; for now that blessed and great Light which thou madest to rule

the day, sheadeth his influence and comfort to all things mouing vpon the earth: The Hills leape and are ioyfull, the Flouds clap their hands, and all creatures growe buxome and liuely, hauing a feeling and sense of thy blessing: Grant vnto vs (O Father of all goodnesse) that we bee not more insensible then the beasts, but that wee may giue thee honour and glorie in the acknowledgement of thy innumerable and vnmatchable benefits, for whose onely seruice the Earth is thus gayly apparelled, the Trees thus plentifully enriched, and the wombe of the earth great, with assured expectation of a happie deliuerie. Let not (O Lord) the violent burning of the Sunne, ioyned with the locking vp thy heauenly Conduits, parch it and dry it to nothing profitable; nor the remissnesse or slackenesse, ioyned with an ouer-flowe of waters,

ters, leaue it raw, and vnseruiceable; but giue euerie fruit (O Lord) maturity and perfection, that we may ioyfully receiue the blessing of it, and prayse thee the bestower and giuer. *Amen.*

79.

A Prayer to bee sayd in Autumne.

THou hast showred (O Lord) fulnesse and perfection vpon the fruites of the earth, and euerie growing thing laboureth with a happie increase; the rancke grasse boweth it selfe to the Mowers hand, the heauie loaden Trees acknowledging homage, offer themselues to be gathered, and the fulnesse of the Vine yeeldeth his iuice without the wine-presse, the ripe hanging eares listen for a Sythe, and all the works of thy hand, which

thou hast planted heere for the seruice of man, acknowledge thy command, and are readie to bee tasted: All these (O Lord) obedient to thy will, in the course of nature, answere the ends of their creation, onely wee miserable creatures following our sences, and the lusts of the flesh, refuse thy holy inspirations, and seduced by Satan, oppose our selues against thy reuealed will: New mould vs (O Lord) and breake our stubborne and stony hearts, that the seeds of thy Gospell may take deepe roote in vs, and bring forth the fruits of a liuely faith, constant hope, and burning charitie, to thy Honour, and our owne saluation. *Amen.*

A

80.

A Prayer to bee said in Winter.

THE yeere is waxen old as a garment, and all the fresh colours, which beautified the face of the earth, are withered and decayed; the Sun with-holdeth his influence, the heauens their brightnes, and the day his comfort, taken from him, by the vncomfortable hand of desolate Night. The Trees haue lost their Ornament, the Fields their rayment, and all beasts and earell their vigour and lineliehood; Man himselfe is discomforted in the poorenesse and barrennesse: and the vnprouident man, who hath not laid vp, nor taken from the fruitfulnesse of Summer, growes desperate, certaine of nothing but perishing: The Season

affoording no worke, nor the day any continuance, the lately broad-leaued branches no shelter, nor the fields any sustenance. Grant vs (O mercifull Father) warned by the example of his extreme and vnredeemable miseries, to labour in the Harvest, and lay vp of our well-gotten store against the vncomfortable day of sicknesse, or latest Age, when weakenesse and naturall infirmities giue vs no time, or thought to get in new prouision; and our vncharitablenesse to our selues, take from vs the charitie of others, hardening their hearts against vs: Giue vs grace to watch and labour continually, supplying our Lamps daily with holy Oyle, lest at the dead of night we be called on, and being vnprouided, be left behind, or wander in the darkenesse astray, and comming late, be shut out for euer and euer, from all happinesse and blessednesse;

confined

confined to a place where there is nothing to be heard but perpetuall howling and gnashing of Teeth. *Amen.*

81.

A Prayer in Aduersitie and Affliction.

LET not my enemies, (O Lord) triumph ouer mee, nor the hand of the oppressor preuaile against mee: Bee neere vnto me in the day of trouble, and say vnto my soule, I am thy helper; thou which mercifully redeemedst *Ioseph* from the hands of his brethren (who causelesly sought his life) and turnedst their hate to his glorie and promotion, deliuering him from the lust of his Masters wife, and her wilye accusation; Thou which rescuedst thy people Israel by a mightie hand and strong

arme, from the tyrannie of *Pharaoh*, and the vnequall Taxes of the hard Egyptians; Thou which gaueſt *Iacob* grace in the ſight of his brother *Eſau*, boyling againſt him, and threatning fire and deſtruction; planting a ſure ſhield before thy beloued ſeruant *Dauid*, to keepe him ſafe from the inuaſion of the terrible *Goliah*, and a wiſe guard to preuent the plots of ſubtill *Saul*; proclaiming *Suſanna* innocent, contagiouſly ſpotted by the poyſonous breath of the fore-ſworne Elders; Thou which raiſedſt thy glory from the three Children, condemned and throwne into the Furnace, whoſe fire and extreme heate came forth, and eate vp the Feeders, yet ſpared, and (againſt his nature) ſindged not the garments of thy ſeruants, walking, and ſinging euerlaſting and glorious Hymnes of thy Deitie in the midſt of it: Thou which neuer

for-

forsakest any of thy seruants in their torments and persecutions, giuing them either an vnconquered patience to suffer, or a glorious courage to ouercome all the temptations which hell can fasten: Bee pleased, Almighty, euer-liuing, and onely powerfull Iehouah, to be neere thy seruant in these his afflictions and troubles, and to stand by him in this day of his tryal, lest he fall confounded, and sinke vnder the heauy burden of his tyrannous oppressions. Want (O Lord) in the lowest degree, hath incompassed me, Shame and Ignominy in the highest degree, haue set me round about; Slanders oppose themselues against me, and beare me downe face to face, and ill tongues in secret, at my back, oppresse me; my friends are fled, my acquaintance hath forsaken me, and my kindred (dereſling my pouerty) deny my Allyance.

Where

Where can I then plant my hope? Where ſhould I elſe ſeeke for refuge and harbour, then of ſo mercifull and all-louing a Father, and who, vpon ſub-miſſion, diſdaineth not his baſeſt and moſt riotous ſon? who came into the world to bee a Father to the fatherleſſe, an eye to the blinde, a ſtaffe to the lame, and a moſt heauenly and neuer-erring Phyſician to all that labour vnder any diſeaſe. *Come vnto mee* (ſaith our bleſſed Lord) *all yee that are oppreſſed, and I will eaſe you.* O mercifull and generall comfort, as certaine to be done as it is ſpoken, I proſtrate my ſelfe humbly before thee, and deſire thee of thy infinite mercy, if ſuch be thy will and pleaſure, to let this tranſitorie and bitter cup paſſe from me; yet not my will, but thy bleſſed will bee done, who alone knoweſt what is fitteſt to tame my ſtubborne and rebellious affecti-

ons,

ons, and to mortifie in me all vaine and aspiring thoughts, that I may wholly desire to bee dissolued and liue with thee, where eternall and neuer-ending peace and piety haue their habitation.

82.

A Prayer to our blessed Sauiour.

MOST mercifully louing Lord, Redeemer and Sauiour of the world, I wretched and detestable sinner, leprous all ouer, and more spotted with sinne, then the blessed *Iob* with sores, which no Poole can euer cure, all humble prostrate my selfe before thee, not desiring thee to lay thy blessed and happy-making hand vpon so vlcerous a creature, nor to cast thy pitying and fauourable eye vpon so displeasing

sing and hatefull an obiect; but onely (O Lord) if so poore and vnworthy a worme, may aspire to request of so high and great a Deitie, one word from thy heauenly lips, to make me whole: but say the word (O Lord) and I shall passe the Snow in whitenesse, and cast my sicke and aged imperfections, renewing my selfe like the strong Eagle: at thy command, whole Legions of sinnes, which carry mee headlong to ruine and perdition, shall passe from mee, and I remaine praysing and glorysying thy holy name: the numnesse and deadnesse of my vncharitable hand, vpon thy Word, shall stretch it selfe forth, and bee exercised in deeds of loue and mercy; vpon thy Word, my wilfull and naturall blindnesse shall bee taken away, and I restored to a perfect and good sight, gloriously beholding thee in thy reuealed Wil,

and

and wonderfully in thy workes; vpon thy Word, I shall easily heare and fully vnderstand thy Diuine and heauenly Mysteries, and lay them vp in my heart, for my comfort and consolation. The Iewes (O Lord) had eares and heard not, eyes and saw not, hands and felt not thy apparant and astonishing miracles: they saw before their eyes the blind receiue their sight, the dead restored to life; they heard with their eares, the dumbe speake and glorifie thy holy Name; they felt thy naturall and heauenly begotten Bodie, and yet beleeued not. Blessed are they which haue not seene, and haue beleeued; But say the word (O Lord) and I shall be made partaker of that heauenly benediction, acknowledging thee the Son of the euer-liuing God, borne of the blessed Virgin, crucified vnder *Pontius Pilate*, giuing ouer thy life,

life, buried, and rising againe on the third day, for the redemption and saluation of mankinde, I shall lay hold of thy precious Passion, and bury all my misdeeds in thy life-giuing wounds, to bee washt away with thy vnualuable bloud; for euer will I kneele for this Word, for euer remaine a deuout and humble Petitioner, that all these things may bee done vnto mee, and I become a new creature, spirited anew, with thy holy Spirit, for euer praysing and magnifying thy holy Name, louing it aboue my selfe, and adoring it, to the end, all generations may approoue thy power, in the conquest of hell, death, and sinne. *Amen.*

83.

A Prayer in time of Lent.

O Benigne and bountifull Sauiour, our onely Aide, Comforter and Redeemer, the preseruer of all Mankinde, the glorie and hope of all mortalitie, who whilst thou wandredst here amongst vs, putting on perfect Humanity, sufferedst thy selfe to be carryed into the Wildernesse, and tempted of the deuil, gloriously ouercomming him by prayer & fasting, to leaue vnto vs the ordinary & ready meanes to resist all his subtill suggestions, prescribing the same meanes to thy Apostles for the dispossessing Satan, and hast also left vs many examples in thy holy Prophets & blessed Forerunner, who liued in the Woods on Locusts and wilde Hony, giuing vs a liuely and perfect Patterne, who

who didst all for our example, of thy owne blessed abstinence and moderation; Grant (O mercifull and blessed Sauiour) that wee may this blessed and holy time of Lent, attend more especially the spirituall food of our soules, chastising and subduing the lusts and heate of the flesh, by temperate and thrifty dyet, lest of a seruant hee become a Master, rebelling against the Spirit. Mortifie in vs (O Lord) all wilde and loose desires, ranging and disordered appetites, which sowe dissention betwixt me and thee, making me fearefull to enter, and vnworthy to stand in thy presence; and plentifully enrich mee with thy grace, that I may do thy workes, seriously meditate on thy Passion, and take it to heart, detesting and abandoning my sinnes, the onely cause so great a Lord was so meanely intreated; so gentle a Sauiour, so vngent-

vngently vſed; and ſo mercifull and louing a Redeemer, ſo vnmercifully and hatefully tormented by his owne ſubiects and ſeruants, in the recouerie of their inheritance and freedome. And if the children of men, after the deceaſe of a louing father, expreſſe their griefe to the world, by putting on mourning garments, confining themſelues to their Chamber, and through anguiſh of heart, forbearing their neceſſarie food; was euer a worthier cauſe, or a ſorrow better beſeeming the ſonnes of *Adam*, or a time more conuenient, then in the yeerely obſeruing and celebrating the dayes of their Lord and Maſters torments and funeralls, who dyed, and was perſecuted for them? Grant vs therefore (O Lord) we may faſt and deuoutly pray, bitterly lamenting our ſins and miſdeeds, which gaue thee vp to the death of the Croſſe.

84.

A Prayer against temptation.

LEade vs not into temptation (O Lord) but deliuer vs from all euill: sinne lyeth in waite to betray vs, and Satan baiteth vs with opportunity: he knoweth (O mercifull Father) our affections, and by our actions, ghetseth at our thoughts; our inclinations he is cunning in, and in subtilty who can surpasse him? He deceiued our first parents, whom thou hadst endued with excellent and Angell-like vnderstanding, colouring his malice with carefull pretences: many of thy choyfest seruants he hath beguiled, and triumphed, neither is his inueterate and cankred enuy mitigated, his power abated, his knowledge decayed, or his delight in wickednesse, measured or lessened: He is mighty

mighty in perſwaſions, mighty in the meanes, and moſt cunning in applying them; He hath conquered the world, that world our fleſh, and our fleſh vs: Who can ſuſpect ſo great offers for diſſimulation or miſchiefe? And who ſo neere and inſeparable a friend which tendreth them? Thus are the wiſeſt (O bleſſed Lord and Sauiour) by a ſeeming ſhew of what is good, circumuented; thus the ſtrongeſt with their owne confidence ouerthrowne. Againſt ſo powerfull an enemie, ſo powerfully followed, but by thy neuer-yeelding grace, what hope of reſiſtance? Stay him (O Lord) in his ſwiftneſſe, and bring him back, leſt I fall and be confounded. Suffer him not to draw me to the incounter; for how can mortality hold out? all the glories of the earth are armed on his part, to bewitch ambitious ſpirits;

all the vanities in the world serue vnder his colours, to allure the lighter phantasies. Am I a match for so infinite and puissant an Army? Leade me not into temptation (O Lord) but deliuer me from all euill. I humbly confesse, and heartily beleeue, one word of thine is able to discomfort all his Hoast, scatter them and make them in their hastie flight ruin one another: he flyeth from thy presence and trembleth, amazedly asking, What haue we to doe with thee, thou euer-liuing Son of God? com'st thou before thy time to torment vs? But (O Father of all mercies) how can I deserue thy aide, or ouertaken with shame, request thy gracious assistance, hauing, from my cradle, beene a follower of his, if not contemning, yet neglecting thy often and lowde Callings? Can I hope, that haue refused to walke with Almightie God in securitie and

and safety, that hee will daigne to find out mein danger and ieopardy, and reskue me from the common enemie? Thy mercie (O Lord) is infinite, and hath beene infinitely expreſt to ingratefull humanitie; thy louing kindneſſes innumerable, vnable to be deliuered or ſet down; There is no end, I well know, of thy euerlaſting goodneſſe: bee pleaſed therefore (O mercifull Father) if ſo great a ſinner may hope for fauour, by the depth of all theſe, either to take from me the violence and rage of all forcible temptation, or elſe to giue me grace and ſtrength to reſiſt and withſtand them, leſt I be taken priſoner by them, and caſt to the bottomeleſſe dungeon, whence nothing reſoundeth, but the continuall acclamations and curſes of damned and deſperate perſons, euen for that holy and vertuous name of Ieſus, knowne mighty

in the saluation of thy people. *Amen.*

85.

A Prayer for preparation against the day of Iudgement.

IF the righteous (O eternall and iust Iudge) shall scarse be saued, what shall become of sinners? And if the iust shall tremble to behold the dreadfull signes which shall fore-run the day of Iudgement, in what terrour and amazement shall the wicked be? How earnestly shall they cry out for the Hils to couer them, or to be hidden in the bottome of the Sea, that they may not see the angry countenance of the wrathfull Iudge? But alas, the Sea shall yeeld vp all her inhabitants, the graues their Tenants, and the Hils be laid plaine and consumed to nothing, all shall be laid open, and euerie

nie secret reuealed, the closest cran-
nie of the heart shall be searcht into,
and the priuatst deed be proclaimed,
the intent of the best actions exa-
mined, and the foulest and most
mischieuous in the hearing of all
that haue beene borne since the be-
ginning of the world, knowne and
brought to tryall. What a terrour,
what a horrour, what a confusion,
shall the Murtherer, Blasphemer,
and lasciuious person be in, at that
day? All this we haue heard, may and
beleeue, and yet the most cunning
and subtill Serpent, hauing nothing
to say against the truth of thy
Word, with his perswasions induc-
eth vs to flatter our selues, that
there is more eternitie in three-score
yeeres, the longest span of our
short life, then in that Eternity of
eternities, which shall follow it.
But thou (O mercifull and gracio-
ous Lord) which camest into the

world to saue sinners from the vengeance prepared at this day; desiring that wee may repent and be accepted. Giue vnto vs a liuely feeling of the danger of it, call it (I beseech thee) to our consideration, as a thing certaine, so present, no soule being assured of her abode one minute. Giue vs grace so to prouide our selues, that wee may make our account here, since after death no man returneth to recall or alter whatsoeuer is left amisse. Let vs enter into iudgement of our selues, that we be not iudged, and carefully weigh euery word, that wee be not found to haue respected none. Giue vs grace to begin heere while there is helpe, lest we would helpe our selues when there is no beginning: for from hell there is no returning, and after death no repenting: repinings are there the fruits of an ill-led life, and curses of

our

our follies, all the consolations of our punishment: from which, let thy mightie and all-redeeming Passion defend vs, which whosoeuer faithfully layeth hold on, shall at that Day, with great ioy and alacrity, behold thee, shewing thy selfe a seuere Iudge against those who would not beleeue, nor entertaine that Peace-offering.

Certaine Eiaculations of the Spirit.

O My most gentle and sweet Sauiour, grant me (I beseech thee) pure thoughts, vndefiled actions, and a respect to thy glory in all my proceedings.

Let me alwaies (O blessed Iesu) remember that thou art in presence,

that I may with feare and reuerence take account of my ſpeeches, ſettle my behauiour and all my actions, as it beſeemeth a Lord of ſuch height and Maieſtie.

Bee thou (O eternall and moſt meeke Lambe) the obiect of mine eyes, the Muſicke of mine eares, the food of my vnderſtanding, and the content and ſolace of all my ſenſes, that putting wholly on my Sauiour Ieſus, I may bee armed againſt all temptations and aſſaults of the deuill.

Ieſu, Lord of my life, Patron of my ſubſtance, Reconciler of my friends, Inſpirer of my ſoule, Preſeruer of my renowne, and Maſter of my liberty, I commend them all to thy holy protection, diſpoſe of them to thy honour and glory.

What part of me (O Lord) can challenge, or ſhew euidence for mine? My Soule is Heauens, my Body

Body Earths; both thy blessing: Take me (O Lord) as thy due, nourish me as thy charge, and loue me as thy childe.

O God the giuer of all victorie, stand on my side in all temptations, powre of thine owne Bloud into my emptied veines; raise me, as thou didst thy seruant *Lazarus*, to a new and better life, when I am dead to righteousnesse: turne not away from me, if I flye, and let me not bee confounded for euer, whose trust hath beene alwaies in thee.

Giue me (O Lord) a noble sufferance in afflictions; lowlinesse of Spirit in the height of honours; an vnmoued resolution in all conflicts; and conquest ouer all my spirituall aduersaries.

Giue mee (mercifull Father) a vertuous shamefastnesse, that I may blush, and shunne the companie of

wickednesse; an vnaffected carriage, slow and deliberate speeches, vncorrupted thoughts, and holy endeuours.

Let thy Word (O Lord) be the light of mine eyes, the repast of my soule, the repose of my senses, the apparell of my body, and my defence in all extremities.

Lay thy holy hands (O Lord) ouer mine eyes, that I behold not vanity: stand at the gates of my eares, and turne aside all euill and vncleane speeches: Set a watch before my lips, lest I wander in vnlawfull discourses: touch with thy holy hand all my senses, to stay them from ryot and intemperance.

Let my will, O Lord, resigne it selfe to thy pleasure, and bee gouerned by thy prouidence, accounting whatsoeuer thou pleasest to lay vpon me, as a portion left for me by a carefull and louing Father.

Iesu

Iesu make me willing to doe good to mine enemies, sorry to displease the worst, milde in speeches, modest in my behauiour, constant to my friends, and charitable to all.

Giue mee (O Lord) a hearty and true sorrow for my sinnes, a firme resolution of amendment, a constant intent to renew my good purposes, a perseuerance to continue them euer, and an ardent desire to beginne afresh in thy seruice.

Grant me (O sweet Iesu) an vnfained and humble repentance for my former transgressions, a hearty and zealous thankefulnesse for thy present kindnesses, a terrour of thy iustice, a doting on thy fauours, and an euer-mindfulnesse of thy glorious presence.

Blesse (O Lord) with thy eternall prouidence, my going forth, and with thy holy assistance guide my comming in, that I may walke

in thy waies, and returne to thy honour and seruice.

Let vs praise the Father, Son and Holy Ghost, who hath not forgotten his seruants, but giuen them taste of good things, recalled them wandring, staid them sliding, and with vnspeakeable loue brought them to his euerlasting Kingdome.

A

A Short Meditation vpon these words of PILATE,

ECCE HOMO;

Behold the Man.

LOoke vp, O my soule, and if thine eye lids be not prest down with the two waights of shame and sorrow, *Behold* the Lord of all Maiesty and glorie, abased with the disgracefullest behauiour the scorne of the Iewes could lay vpon him: Behold that reuerent and beautifull counte-

nance which the Angels adored, and God himselfe was well pleased in, violently defaced with the vnmercifull strokes of his cruell persecutors; his modest Eyes in labour with the bloud which from the riuolets of his head, ouer-flowed all his face, ioyning with a Sea of bloud, which issued in euery place from his tender and delicate bodie. What vnused torments were these (O my soule?) What new inuented tyrannies? Was euer Innocence so rewarded, Vertue so glorified, and Goodnesse so exalted? But alas, as if they would out-goe themselues in tyrannie, and study for vnheard off cruelty, they couple with these paines, the baselt and vnmanliest shames and disgraces, that euer stories haue left vnto vs. Where is the sacred Balme they apply to thy wounded Bodie? The precious oyntment they prouided wherewith to anoint thy

thy bruised face: Is that coate of folly and robe of ignominie, the medicinable Seare-cloth they wrap thy torne flesh in? Is their irreuerent and defiled spittle (which they contemptuously throw in thy face) the onely remedie they can affoord it? With the hemme of thy garment, (O Lord) thou stayedst an issue of bloud; and with disrobing thee, they open a Floud-gate of thine. With thy holy & wonder-working spittle, thou gauest eyes to the blind; and they, prophane and vnhallowed Rebels! with theirs, would take away thy sight. Was euer King so entreated by his subiects? Was euer Master so abused by his seruants? Was euer Father so tormented by his owne children? O wicked Subiects, disobedient seruants, and vndutifull Children! What mercie can you expect? What freedome require; what portion hope

for?

for? Come hither, all yee Kings and Princes of the earth, which account the enlarging of your Dominions, the onely propagation of your glory; the feare and trembling of your subiects, the testimonie of your Greatnesse; and your vncontrouled and vnlimited command, a royaltie onely worthy the Maiestie of a King: Looke downe from your stately and gorgeous Thrones, and *Behold the Man*, borne a King, whose Power and Title so amated *Herod*, enflamed with the ambition of gouernement, that onely to auoide his right, he gaue command for the cruell slaughter of many thousand Innocents: To whom newly brought into the world, Kings came to offer & bowe down; on whom the Starres awaited, and the Angels of the great and high God attended, like seruants: Consider well what Crowne inuironeth his

his sacred Head; what Robe adorneth his Bodie, and what Scepter hee beareth in his royall Hand. Marke the obedience of his Subiects, and suruey the largenesse of his Territories.

Whurry to this place, yee noble and honourable Personages; spare no treasure, but purchase a standing, to *Behold the Man.* You that dwell vpon such niee and respective termes of honour, who rate a Lye at the price of a Life, and a Stroke aboue the value of your Soule; carefullier to be accounted valiant, then honest; and fashionable, then Religious; who purchase vertues onely to sell away your vices, rather forsaking God then your Mistresse: Marke well, and meditate on the behauiour of this onely honourable, and all noble Lord: See him buffeted by slaues and vassall-ministers, spit on by the rascall com-

company; lasht, and scourged by inferiour and Vnder-officers, patiently, and with all humility, vndergoing and submitting himselfe to all kinde of scornes and reproches, and esteeme not the seruant of more worth then the Lord, who hath done all these things both for your redemption and example.

Thrust in among the Iewes, yee common and vnder-people, heere is a sight worth gaping after, to follow, and *Behold the Man*; you that groane vnder the Tyrannie of Pouerty, the exactions and cruell oppressions of biting Vsurers, and hard Land-lords; you, who in the shade of your fortunes are left comfortlesse, and whom the night of darkenesse and desolation hath suddenly ouer-taken; Behold the Son of the euer-liuing God, displaying the beames of ioy and consolation: and if euer fellowship in misery

assiwage the rancour of it, or company be a comfort; glory of so noble and vnmatched a partner, who couered with sweate and dust, disguised with bloud and torments, cloathed with shame and contempt, is here made a laughing stocke to the people: and since God himselfe so vnworthily submitted himselfe for mans offences; Let vs glory and be proud to become his fellow, and beare a share with him in all troubles for righteousnesse sake.

O my Redeemer, was the wisedome of thy lips, which in thy infancy falling as the melting honey from the Combes, astonishing all the great Doctors and Rabbins, instructing them in the high and hidden Mysteries of heauen, now in thy firmer age, thought folly, and vaine eloquence? Was that modest and beautifull countenance, striking feare and reuerence in the beholders,

ders, one looke whereof raiſed ſinners to bee glorious Saints, now buffeted and ſpit vpon?

Were thy innocent and ſpotleſſe hands, whoſe mightinetſe and vertue looſed the chaines of hell, leading captiuitie captiue, become priſoners to bondage, and feetered with baſe and ſeruile cords?

What part of thee was vnfruitfull, and yeelded not comfort and bleſſings to this vngratefull people? Flowed not from thy tongue, the riuers of peace and euerlaſting happinetſe? Did not thy eye direct them in the way of ſaluation? Were not thy hands continually held vp, and in labour for their pardon and penitencie? Who followed thy foot-ſteps, could hee euer goe aſtray? Nay, walked they not ſafe in the ſhadow of thy bodie, from infirmities? And did not

thy

thy outward garments recouer them of long and dangerous diſeaſes?

Did not the Powers of heauen and earth acknowledge thee, and God himſelfe by crowning thee with the Holy Ghoſt, confirme thee for his Wel-beloued? Did not the great Goddeſſe Nature, goe back and alter at thy command? Did not the water turne into wine vpon thy word? The winde banniſh it ſelfe and appeare no more, and the fury and rage of the waues lye ſtill and grumbled not? When thou waſt in preſence, was not hell affrighted, and the deuils themſelues aſtoniſhed, crying out on thy Omnipotencie, and deſiring leaue and ſufferance? Was not the frame of the world ſhaked, the Sunne muffled in clouds, the Temple deuided, the graues of the dead, of themſelues opened and

yeelded

yeelded vp their bodies, which in diuers apparitions were seene wandring in the Streetes, to *Behold their Lord and Master*, their Creator and Mouuer, thus in himselfe diuided, by his afflictions shaked, mussled with sorrow, and his heart opened, yeelding all ioy and comfort; and yet miserable man vnmooued, knowing and seeing; more stony then the Temple, and senselesse as the graues, vnderstood not, pittyed not, felt not the pangs and torments which our Sauiour here suffered. Could not all thy benefites (O deare and onely fauourable Lord) bind their sauage hearts, nor all thy miracles mollifie their malice, nor thy well-ordered and innocent life saue thee from a shamefull and inglorious Death? Consider (O my soule) that the stones wept, whilst the Iewes reioyced; the Sunne of heauen put out his eye,

whilst

whilſt the ſonnes of men conſtantly ſtared vpon his dreadfull maſſacre, and for certainty acknowledge, that the miſ-beliefe and perſecution of ſinners more terrified this bleſſed Lord, then all his torments and vnſpeakeable ſufferings. Art thou moued with pittie, and taken with compaſſion at the ſtory of a weake and old father, vndone by his riotous ſonne, hauing his lands extended, his goods ſeized on, himſelfe thrown forth of doores, and expoſed poore and comfortleſſe to the mercy of the Streete, and fauour of the open Aire, hauing no annuity left but the charity of well-deuoted people? And is not thy vnderſtanding crackt, thy memory loſt, thy will broken, ouerwhelmed with deſperate griefe, and raging ſorrow, to *Behold this Man*, the onely begotten Son of the euerliuing GOD, buffeted for thy wilde-

wildenesse, spit vpon for thy blasphemies, reuiled for thy barbarousnesse, abased for thy pride, laughed at and contemned for thy folly, scourged for thy lasciuiousnesse, rifled and turned out of all, for thy ryot and dissolution? not circumuented and drawne in by subtiltie, but carefully and most louingly, not enduring the hard imprisonment, cruell handling, and euerlasting bondage of his beloued children, came from his Palace enriched with all pleasures and plentie, left his honour, and laid aside his glory, and offered himselfe vp into the hands of his cruell and vnmercifull enemies, for the deliuery and redemption of his altogether vnworthy, miserable, condemned, and forsaken people. O vnspeakeable charitie, and loue without example, vnimitable, vnmatchable! Man vnable to requite

quite it, vnworthy to deserue it, and without his voluntarie and free proffer, vnequall to haue requested it.

Dare a low and contemned Vassall, for whoredome and periury, runne into the contempt and censure of the Lawes, approach the Maiestie of his King, entreating him to bee branded and scourged for him? It were mercie vnexpected to pardon him: but if hee should discend from his glittering Throne, disrobing himselfe of all his royall and glorious ornaments, and in his owne person satisfie the rigour and iustice of the Law, for his poore and miserable subiect; would not his goodnesse and bountie flie faster then the Sunne? And further, would not all men admire, and bee enamored with his vertue, in loue with his compassion, and rauished with his great charity?

charity: but how would this poore man bee inflamed towards him? With what fire of deuotion would he praise him? With what longing desires would he serue him? With what humility and ioy would hee obey him?

Behold the Man. (O my soule) that hath out-done this similitude, bettered the example of this suppositon, for thee dust and ashes, poore worme and slime of the earth; who wast nothing but by him, art nothing without him, and shouldst be happy to returne to nothing but for him.

And yet behold a sight of more wonder and astonishment, then to see the glory of heauen thus abased, the purity of Angels thus defiled, vnpitying man taken with a deadnesse all ouer of goodnesse, hath no feeling of his owne desperate extremity, or his Lords infinite

mercy

mercy and meanes, vndertaken for his recouery.

The blessed Apostle and follower of our Lord, S. *Peter*, who first of all confest his Omnipotency and greatnesse, and first of all in his frailty, denyed to haue knowne any such Man, hearing him speake of these things which should happen to him, tooke him aside, and (as the Scripture saith) rebuked him, saying, *Thou shalt not suffer these things to be done vnto thee.*

If the report of the Tragedie were so terrible; how killing was the Spectacle? And if the Storie that he should suffer these torments, prevailed so with S. *Peter*, ouercome with an affectionate pittie, that hee rebuked his Lord; how much ought the certaine knowledge moove vs, that hee hath suffered these cruelty rannies for our redemption and the satisfaction of iustice!

It

It is a symptome in Physicke generally disliкt, when the sicke party feeles not his owne weakenesse; and a danger, almost vnauoidable, when hee findeth not that it is dangerous; a lightning little before death, or a nimblenesse and agilitie of a woman great, the night before her trauell; their estates being indeed almost vncureable, that maymed they haue no need of curing; Sinne easily getting to a height when he is not perceiued to grow.

The slie and subtill Serpent, letting words of cheerefull loue fall off his tongue, when poyson lies vnder it tempting loue, guilded ouer his perswasiue pill, with the apparencie of her owne excellency and profite, forcing a beliefe that shee should bee as God; and comming to *Pilates* wife in an apparition, the night before the Lambe was sentenced and giuen vp to slaugh-

slaughter, preuailed with her to moue her Husband to haue nothing to doe with that Iust man.

Beware, O fraile and foolish mortalitie, of this Hypocrite and deceiuer; who laying beautifull colours ouer his mischieuous intentions, perswadeth thee to haue nothing to doe with the Iust Man; and rather not to beleeue that such things were suffered, then to haue that horrour in thy conscience, that they were suffered for thy sinnes and offences.

This infection was from him throwne on our first Parents, which killed all their ioy of life, degraded them from their excellencie and vnderstanding, and banished them their earthly Paradise, and from thence hereditarie to vs, taking from vs the puritie and Innocencie of our Birth, and so, that vnlesse wee be regenerated and borne anew of

water and the holy Ghost, we cannot enter into the Kingdome of heaven.

Thus languishing, and labouring for eternall life, our most blessed and mercifullest Lord pitying our desperate and death-like estate, descended from heaven to cure vs, and whereas he might, if it had pleased him, haue come in all pompe and glory, making himselfe King of the earth, and finished our Redemption with the word of his mouth; yet he to make it more auailable to vs, and tye vs with a greater obligation, to lay hold of that which onely for our good was intended, submitted himselfe to all kinde of torments, shames and disgraces, in the purchasing of our Pardon, that we might then willinglier and heartilier taken with the vnbounded loue of so excellent a Lord, in our humble obedience make our selues partakers of it.

Behold

Behold this Man, O my Soule: his whole life being a continuall Passion, the stubbornesse and rebellion of the stiffe-necked People, more wounding his noble heart, then the thought of his succeeding torments, which hee passionately expresses in his complaint ouer Ierusalem, Oh, Ierusalem, Ierusalem, how often would I haue gathered you vnder my wings, as the Hen doth her Chickens, and ye would not! mildly admonishing the soft-hearted women, who in the way towards his death, with teares lamented the ignobly barbarous vsage, the regardlesse and cruell Iewes put vpon him, wishing them to weepe for themselues, not for him; still testifying his sorrow for them, aboue his owne suffering.

Let this, O my soule, be thy continuall meditation: this the obiect of thy thoughts: this the subiect of

thy tongue. Let all thy ayme and ambition be, to purchase a little holy plot, neere to this blessed place, which thou maist sow with penitent and heart-sorrowing thoughts, watering them aboundantly, with vnfained and dayly teares, in considering duly, how the Lord of all Maiestie and glory was here mangled and torne for the sinnes and transgression of them, some of whom shall at the last day be found feasting and making merry, having no thought of that precious and vnvaluable Bloud was here mercifully shed for them.

A Meditation vpon the *Resurrection.*

IF the Angels reioyce more at the Conuersion of one sinner, then in the holy conuersation of all

all the righteous, and the carefull Shepheard, hauing charge of many a flocke, leaueth them all, and with great diligence ſearcheth after one that is ſtrayed, returning home if he finde him, bearing him on his back, accounting himſelfe leſſe burdened through the lightneſſe of his heart, then when hee went empty forth: What an vniuerſall ioy? what a height and fulneſſe of comfort and conſolation repleniſhed Heauen and Earth, and all the Powers of both, to behold their Lord and Greator lately ſo mangled, and cruelly torne? he ſcarce retained the ſhape of Man, this day, riſing in all brightneſſe and glory from the Graue, ſhining aboue Angels, bearing the Saluation of all the world on his Immortall ſhoulders. If the Sunne before withdrew himſelfe, as aſhamed to be a beholder, when hee could not bee a remedier of ſo horrible

a cruelty with a mourning vaile; muffling his moueable beauty, is it not to bee beleeued, that hee riseth early this day fresh as a Bridegroome, putting on all his light and glory, to meete and reioyce with his Creator and Maker, from whom he borroweth his splendour and brightnesse. The day of his Passion, the Graues sent forth their bodies, who met and frighted many in the holy Citie. The day of his Resurrection, the heauens sent forth their Angels, who with tunes of ioy and holy acclamations gladded the hearts of all the earths Inhabitants. The time of his Passion, Saint *Peter* for feare denyed him to bee his Lord. The time of his Resurrection, his guard for feare confessed him to be their Lord *Insensible* things at his Passion, witnessed against the hardnesse of the Iewes, in expressing their owne sorrow; and at the

time

time of his Resurrection, the same things witnessed against the misbeliefe of the Iewes, in confessing his omnipotencie. This day was God glorified: the Angels highly pleased: and Man infinitely exalted. At thy Birth the earth enioyed a secure peace in it selfe. But at thy Resurrection, the earth enioyed peace from Heauen, not man with man, but God with man: not for a momentarie safety, but eternall happinesse: not onely for saueing vs from hostilitie, but for infinite and innumerable benefites certaine, and lasting, on his behalfe neuer to bee broken, without our faithlessnesse, and treason. In thy life time, thou vndertookest for God, with men, ratifying it vnder thine owne hand, confirming it with many miracles, and sealing it with thy bloud. At thy death, thou vndertookest for man with God, and at thy Resur-

rection gauest thy selfe a Pledge for performance: what liuing soule hath so past the bounds of all modestie, not to bee all ouer-fired with blushes, in a thought of violating this holy league? what sad issue of *Cain* so stony and barbarously minded hath the Diuel laid vp for mischiefe, to be the Actor of so horrid a Tragedy? The Serpentine and Crocodile-like act of *Iudas*, in betraying his Masters life, is not so high in wickednes, as their back-sliding, which breake his eternall word, to be Master of which, hee freely laid downe his life; yet *Iudas* despaired, brought backe the pieces, and hanged himselfe. What calme and deathfull securitie, the fore-runner of imminent ruine, as Nunnesse before a dying Palsey, hath so possessed the bewitched sonnes of *Adam*, not to thinke of their desperate estate? What inchanting Syren hath with her cunning

ning diuision, set an euerlasting discord in our vncertaine resolutions? What voluptuous Circe hath transformed our hearts in the shapes of men, making vs carry the mindes of Beasts, sensible of nothing but what pleaseth the sence; following onely Nature, yet most vnnaturall, for in her lusts we bury all our dispositions to goodnesse? Wherein doe we employ that admirable and excelling ornament of seeing, but in searching after vanities and idle pleasures, returning it home loaden with voluptuousnes and sin? wherin our eares but in listning after noueltles & leasings, stuffing them with wandring stories and lasciuious merriments? Wherein our taste, but in palliating gluttony and drunkennes, surfeiting it with mis-called wines and meates, wch ryot hastning the intentiō, hath yet vnnamed? Wherin our feeling, but in those enormities and wicked-

nesse, which take away all feeling of God and goodnes, leauing no touch of a Christian, hardly of a Man? When do we stay our selues, vnlesse got god? and then imploy all our study and care, to set a quicke edge on our dulled appetites, and procure fresh and new desires. In this circle we wander and weary out our dales. In this Labyrinth we intangle our selues, carelesse of thy grace, which onely can returne vs. This is our life, these our actions. Thus wee runne contrarie to the end of our Creation. Thus we lose the inestimable benefit of our Redemption. Thus are Christs torments become our tormentors, and his Passion our persecution, whilest wee not looking on it, die for euer. For as hee hath mercifully proclaimed his Pardon, and sacrificed himselfe for all those rebellious subiects that will come in, and take the be-

benefit of it, yeelding homage and obedience to his heauenly Father: so those obstinate and rancorous traitors, who confident in their strength, confirmed by their multitude, or seduced by example, stand out in that wilful refusall of offred grace, shall in the Day of Tryal receiue their iustly deserued Condemnation. Recite therefore into thy selfe, foolish mortalitie, and with great and serious aduice, take a suruay of thy owne estate. Let neither selfe-loue flatter thee, that things are not so bad as they appeare, or childish feare, in trembling at thy cure, make thee slight thy Disease, euer remembring the sore must needs be mortall, wherein the remedy is so dangerous, in which a little delay is eternall death. Search therefore sodainely, and throughly, lest onely pampering vp proud flesh, thy malady festter and growe incurable, when euery dressing rebounds

bounds woe vpon thy heart, & that thou feelest an inward compunction and pricking, it is an infallible Symptome of a likely amendment: thou must forbeare all inflaming drinke, and high foode, vnquiet and distempered thoughts, idle & much talke, vsing spare and thrifty dyet, inward and continuall meditation, so to abate the strengthener and feeder of thy sickness; that hauing by good and holy meanes made a perfect and lasting cure, thou mayst reioyce in Spirit.

FINIS.